

# Zion's Herald

WEDNESDAY, SEPTEMBER 27, 1899

"WITH WHAT  
MEASURE YE METE"

*IS* thy soul embittered  
By despair and strife?  
Know that other spirits  
Feel thy fretful life;  
And that others going  
On the pilgrim way  
Sad will be by knowing  
Of thy cloudy day.

Dost thou seek for evil  
In another's heart?  
Watch lest sin more grievous  
Grow of thee a part.  
Dost thou see a devil  
In thy brother's face?  
In thine own reflected  
He the fiend will trace.

If thy thoughts be love-fraught,  
Then thou needst not fear;  
Back to thee they'll carry  
Messages of cheer.  
Strive to see the angel  
In thy brother's face,  
And thine own will brighten  
With a saint-like grace.

If the God thou seest  
In each human soul,  
In His glorious likeness  
Thou shalt be made whole;  
Free from care and sorrow,  
Free from ills and pain—  
God within thee dwelling—  
Ah! 'tis blessed gain.

Written for Zion's Herald by  
Lida M. Keck

## Crokerism in the Church

[From the Independent.]

WE have given with sufficient fullness the facts about the offence committed by Dr. Edwin A. Schell, Secretary of the Epworth League of the Methodist Episcopal Church, which the Epworth League Board of Control, headed by Bishop Nind, declares to have been "a serious official wrong." The Methodist papers are full of the case, and give the documents, which abundantly prove the seriousness of the wrong. The Epworth League was about to publish a song-book, and had printed some plates, when it gave up its design and passed over the work to the Western Methodist Book Concern. That Concern made a contract with Mr. Excell to prepare the book; and Mr. Excell then made a contract with Dr. Schell, giving him a quarter interest in his contract and in any other books whose publication Dr. Schell might be able to secure from that Book Concern. Then, although the book was not published by the Epworth League, Dr. Schell published repeated statements in the organ of the Epworth League that it was their book and used its columns to push his personal venture. He declared that he did not know he

was doing wrong, and is very sorry that he was misled. His Conference has heard his denial of any intentional wrong and has exonerated him.

Nevertheless, there is nothing in the printed record on which to acquit him of "serious official wrong." What he did is precisely what Tammany officials do. He stole no money directly. He only put Mr. Excell in the way of getting a fat contract on which he took a twenty-five per cent. commission, and also contracted for the same commission on other contracts he might secure. He used his position to enrich himself, and to get money indirectly from the Book Concern, for Mr. Excell could have made a cheaper contract if he had not been obliged to pay this commission to an elected officer. His moral sense was dulled by his personal interests, in just the same way that the consciences of Tammany officials are dulled when they get their commissions from contractors and the keepers of saloons and dives. It is a sad exhibition, but hardly more sad than that of the Conference which passed his character triumphantly, and then rebuked ZION'S HERALD for exposing the matter. ZION'S HERALD did only its duty, with no personal malice, for the purity of the church.

Dr. Schell's case we have no particular interest in, but we are deeply interested, and so is the church, in the highest standard of official honor in those intrusted with its benevolent work. They receive and they earn living salaries. They are paid comfortably for their honesty as well as their judgment. Nothing so much injures benevolent work as the knowledge that officers are using their position for their personal gain, even though it be in so small a matter as charging traveling expenses where they have railroad passes. There must be no stain of suspicion on their garments, and they can claim no shred of charity if guilty of such "serious official wrong."

## The "Exoneration" of Mr. Schell

[From the Central Christian Advocate, Sept. 20.]

WE published last week a resolution adopted by the Northwest Indiana Conference which declares that that body, after investigation, failed to find "any substantial grounds for the accusation of official misconduct or moral wrong-doing" brought against Rev. Dr. E. A. Schell, General Secretary of the Epworth League, in his relation to certain royalties received by him on "Songs for Young People." As an additional testimony of the confidence of the brethren in Dr. Schell they elected him first reserve delegate to the General Conference.

We refrained from comments upon this "exoneration" and "vindication," as it is variously styled in the headlines in the daily papers, hoping that we might obtain the additional facts, if any there were, upon which this action was based. It is due to the church, we judge, that these facts should be published, if they exist. Otherwise the exoneration is a farce. The contract between Dr. Schell and Mr. Excell; the fact that the Book Committee deemed the matter grave enough to occupy their precious time for twenty-four hours last February, and then concluded not to act, simply because they lacked jurisdiction, but to refer the case to the Board of Control; which body unanimously adjudged, after inquiry, that Dr. Schell had "committed a serious official wrong;" and the further fact, that an offense of this sort in financial circles is looked upon as almost unpardonable in a trusted agent or employee;—these circumstances make it imperative that the Conference in question, if it has acted in view of additional light, shall at once give the world the benefit of it. Otherwise the case will stand just as it did before in the eyes of the church, but

worse than ever in the eyes of the world, which cannot help wondering by what standards of business integrity and candor the case has been re-adjudged.

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# Zion's Herald

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## Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Admiral Dewey's Return

On Thursday the Olympia is due in New York. As she left Gibraltar in ample time to provide for all emergencies, there is very little doubt of her arrival. The great popular welcome to the victorious Admiral will take place in the harbor and city of New York. Two whole days will be given up to this one event, and representatives from every State in the Union will vie one with another in their tributes. No such welcome as that planned for Admiral Dewey was ever tendered a modern warrior. The sea and land parades will be events in themselves, while the distinguished men who will be present will give tone and dignity to the home-coming of the nation's hero. After resting on Sunday, the Admiral will proceed to Washington the following day, where an official welcome and reception will be tendered him.

### Equivalent to Repudiation

The Spanish Cabinet has decided that Spain is not responsible for the interest on the Cuban debt, and that the bondholders must look to the "government of Cuba" for relief. This debt was incurred in the attempt to subjugate the island, and the Cubans are not likely to take any steps looking to its payment, should they establish a government of their own. The United States is the only government now recognized in Cuba, and it is certain Congress will never vote a dollar for the purpose of paying either the interest or the principal of the debt. The holders of the bonds will probably never realize anything from them, for Spain cannot pay them, and no one else will. The financial prospects of Spain will not be improved by this latest repudiation, but they are so bad that it is hard to see how they can be much worse.

### Gallifet Closes the Dreyfus Case

This cause célèbre is once more declared closed by competent authority. It is not the first time such a declaration has been made, and it is not likely that the closing in this instance will be effectual. There will be a feeling of disappointment in many quarters that Gen. Gallifet, Minister of War, will not make

any attempt to punish the conspirators against Dreyfus; but the fact that this man, who has so often demonstrated his fearless bravery, his devotion to justice, and his unsullied integrity, has officially declared that the case is closed, so far as the Government is concerned, will carry conviction to most minds that this is the safest and the wisest course. The friends of Dreyfus are likely to continue the agitation, but it will be extremely difficult for them to secure a judicial re-opening of the case. Dreyfus is now in the south of France, and appears to be giving promise of recovering from the severe ordeal through which he has passed. He is technically guilty, in the judgment of the court-martial, but the verdict of that body is morally discredited by the world. With that, he must bide his time.

### Andree, the Arctic Aeronaut

On July 11, 1897, Prof. S. A. Andree, with two companions, ascended in a balloon from an island of the Spitzbergen group, hoping to reach the North Pole. He took several carrier pigeons with him, four of which he is known to have released; for Sept. 12, 1897, one of these birds flew on board a Norwegian whaling vessel with a message which stated it was the fourth sent in this manner. The message was dated July 13, and was written at noon in latitude 82.02 north, longitude 12.05 east. This indicated that he was making fair progress toward the north, but that he was being taken far to the eastward. It was the only tidings of the aeronaut until last Wednesday, when word was received that an anchor and a buoy marked "Andree's Polar Expedition," had been found on the north coast of King Charles Land. This is in about the same latitude as the point from which the ascent was made, and only a short distance to the east. It throws no light on the fate of the party, but has excited a new interest, and will stimulate fresh attempts to discover some other tokens.

### Southwestern Anti-Trust Convention

The much-heralded anti-trust convention met at St. Louis last week, and, after several days of contention, adjourned on Thursday. The original intention was to have a conference of governors, attorney generals and other officers charged with the execution of the laws, to devise some means of circumventing the trusts. At the beginning Gov. Stephens of Missouri scored the Administration, as favoring trusts; Gov. Shaw, of Iowa, replied with considerable vigor, and withdrew. Two or three other State officers followed him, and when the day of adjournment came

only eight States were represented. Instead of being an economic, it was a political, conference; and although a long list of resolutions was adopted, the result is likely to affect legislation much less than the Civic Federation conference held in Chicago the week preceding. In the meantime the attorney general of Indiana has announced that he will test the State law against trusts by taking a case to the State Supreme Court. It is more and more evident that if there be any remedy it is to be found in the enforcement of laws already enacted.

### Cattle Ranch in Maine

Some New York and Western capitalists, who are interested in cattle-raising in the West, are reported to have found in some parts of Maine a species of grass which they believe the ranch cattle will eat, and which is now but partially utilized. It is claimed that by stocking an immense farm of sixty thousand acres with ten thousand head of Western cattle, in the region where this grass is plentiful, it will be possible to keep them out at least eight months every year. This is two months longer than cattle are usually pastured in Maine, and will materially reduce the cost of raising them. As the herd increases, the farmers who wish to take up stock-raising will be furnished with cattle, and in this way the abandoned farms and waste lands will be redeemed. It is hoped that in a few years this enterprise will be successfully under way. The banks of the Narraguagus, in Washington County, will probably be the location of the first attempts in this direction.

### Protracting the Negotiations

The British Cabinet met in council last Friday at 11 30 and adjourned at 2 40. While no reports have been given out at this writing, it is inferred from the brevity of the session that nothing of supreme importance was decided. Mr. Chamberlain keeps his own counsel, and while it is currently reported that Great Britain is about to demand that the Boers abandon their lines of fortification in Pretoria and Johannesburg, there is no warrant for such a report in anything he has thus far given to the public. The Orange Free State will undoubtedly become involved in the conflict, although President Steyn is apparently making strenuous efforts to prevent an outbreak. The action of the Cape Town Africans, in communicating with Oom Paul, and the speech of Sir Wm. Vernon Harcourt condemning extreme measures, have caused much discussion and some ill feeling. The British Ministry is hampered for lack of funds, and this ac-

counts for the reluctance with which large expenditures have been incurred. The great fear is that the Boers, as soon as they are convinced that war must come, will take the initiative and make a raid into Natal. There will be another meeting of the Cabinet on Thursday or Friday, and by that time matters are very likely to have assumed definite shape.

#### Krupp Gun at Olongapo

When Admiral Dewey went to Manila he expected to find the Spanish admiral in Subig Bay. It had been the intention of the Spanish authorities to make this a naval and military stronghold. The guns were not mounted in time, and so the battle was fought at Manila. In July, 1898, the insurgents, supported by the presence of the Raleigh and the Concord, took possession of the Spanish ports. Last Saturday Admiral Watson despatched a naval force to capture a 16-centimetre (6.3 inches) Krupp gun at Olongapo, and after a hot fire the insurgents retreated, and, according to one report, the gun is now in possession of the navy. One American was seriously wounded and one was overcome by the heat. This action will give us a foothold in Subig Bay, which has many advantages as a naval base. The insurgents are not yet prepared to give up the struggle at this point, and it is rumored that they have beached a small gunboat (about the size of a tug), capturing several small guns and carrying off her crew.

#### Election in the Dominican Republic

The provisional government of the Dominican Republic has issued a decree fixing October 6-8 as the date of a general election for president and vice-president. The indications are that Gen. Jimenez will be elected to the former office, and that the provisional president will be given the second place. Several contradictory decrees have recently been issued in regard to the currency. One of these repudiated all the paper money now in circulation; but the prompt protest against this, on the part of the various foreign consuls, procured a suspension. Some means of settlement will be agreed upon later, by which the depreciated currency will be redeemed at a small fraction of its value. The cruiser New Orleans is at San Domingo city for the protection of American interests, which are considerable. The Nashville has been ordered to relieve her, and, if matters continue to progress favorably, the New Orleans will return to the United States.

#### Trial Trip of the Kearsarge

The battleship Kearsarge, which had her official trial trip last Monday, was built by the Newport News Shipbuilding Company. She is slightly longer than the Iowa, has about the same breadth, and draws six inches less water. Her displacement is 1,200 tons greater than that of ships of the Indiana and Massachusetts class, and seven times greater than the first Kearsarge built in 1861. The maximum armor, both on her sides and on her turrets, is greater than on

the Iowa. A comparison of the main batteries of the two ships shows that in place of the Iowa's four 12-inch, eight 8 inch, and six 4-inch guns, the Kearsarge carries four 13-inch, four 8 inch, and fourteen 5-inch guns. The principal point of interest in the Kearsarge is her superposed turrets. Her 8-inch guns are placed in turrets directly over those containing the 13 inch guns. This arrangement has never been tried before by any country, and naval experts everywhere will watch her career with interest. On her trial trip the Kearsarge made an official record of 16.84 knots, subject to slight modifications when all the calculations are made. Her record makes her the fastest battleship afloat.

#### Up the Amazon

Commander Todd, who made a trip of 2,500 miles up the Amazon in the Wilmington, has returned home. He ascended the great river from Para, Brazil, to Yquitos, Peru, and might have gone four hundred miles further if he could have bought coal. At Yquitos he found the river a mile and three-quarters wide and fourteen feet deep. Sea-going steamers may easily make the passage to this point. The river craft ply up and down the stream, carrying a large and increasing commerce. Gathering rubber is the great industry. The raw product is worth a dollar a pound at Para, and the profits of the rubber hunters are enormous. The extent of the rubber forest is unknown, but in spite of all precautions the ravages of the hunters are rapidly lessening the visible supply. Everything else is neglected for this one product. Commander Todd secured many rare and valuable animals for the Smithsonian Institution, and investigated the flora and fauna of the region. His contributions to the information in regard to the upper Amazon are the most valuable ever made by any recent explorer.

#### National Prison Congress

The National Prison Association was formed in 1870. It now meets once a year for the consideration of matters relative to criminology and penology. Wardens, superintendents, chaplains, and others engaged in actual prison work make up the overwhelming majority of its members. The twentieth annual Congress opened in Hartford, Conn., last Saturday, and will adjourn on Wednesday night. Representative prison officials are present from nearly every State, and among the most eager to learn are those from the South. The Governor of Connecticut, the mayor of Hartford, a Jewish rabbi, a Roman Catholic priest, and a Protestant clergyman all gave addresses of welcome. The Congress was well received by the citizens, and the papers and discussions were of exceptional interest.

#### Austria's Premier Gives It Up

Count Francis Thun-Hohenstein, president of the cabinet and minister of the interior, has given up the struggle, and last Saturday the ministers all resigned. The parliamentary deadlock could not be brokered, and the premier was convinced

that a new election would only increase the number opposed to his policy. He resorted to the bold stratagem of dismissing the Assembly, and, availing himself of a doubtful clause in the constitution, tried to provide means for maintaining order through decrees. This only increased the storm of opposition, and after several months of waiting for signs of its abating, he has now resigned. The aged Emperor has successfully tided over many difficulties during his troublous reign, but he has now to wrestle with what appears to be the greatest of them all. The late cabinet was formed March 7, 1898.

#### Events Worth Noting

With plenty of money 2,500 persons now in Alaska are in danger of starving unless additional steamers are sent to bring them home.

Admiral Montojo, who commanded the Spanish naval force at Manila, has been found guilty by a court-martial and placed on the retired list.

The \$300,000 which Congress appropriated for the experiment of rural delivery in such places as should be selected by the Postmaster General, is already absorbed.

A steamer is now on her way from Yokohama to Honolulu with 9,310 Japanese laborers on board. Cheap labor is in great demand there, but opposition to such wholesale importations is developing.

Cotton mills of Dalton, Ga., have declared a stock dividend of 83 per cent. and a cash dividend of 10 per cent. This beats the world's record in cotton dividends.

For the month of August the value of exports from Havana reached the sum of \$2,170,294, of which the United States took \$1,342,360 worth, and received in addition \$520,000 in gold coin.

The 31st volunteer regiment is detained at San Francisco by smallpox. Up to this time there have been reported five cases, with several which are suspicious. The 26th Volunteer Regiment, recruited largely in Massachusetts, sailed Monday on the Grant for Manila.

Judge Alfred S. Hartwell of Honolulu has been chosen to represent the Territory of Hawaii unofficially at the next Congress. President McKinley is said to approve the proposition to have a representative in Washington.

Porto Rico has an area about equal to that of Rhode Island and Delaware, but it has a population of 916,894 — as great as that of these two States with that of New Hampshire added. The postage between the United States and that island has been reduced from five cents to two.

The Japanese government has recently published some statistics regarding the Japan-China war, which lasted about a year. Seven expeditions were sent out, aggregating 120,000 soldiers and about as many carriers. Twenty-eight men-of-war were actively engaged. The total cost was \$100,253,000 — \$82,276,000 for the army and \$17,977,000 for the navy.



## PRAYING FOR OTHER PEOPLE

IT is rare to find a Christian who is not concerned for the salvation of some soul besides his own. This concern for others leads to the use of means for the realization of one's desires. Holy living, loving persuasions, are among the most potent influences that can be employed. But, after all, prayer is the means by which souls are won to Christ. The beautiful thing in regard to prayer is that it is within the reach of all. The poorest and the weakest can pray. Those who have no eloquent words and no capacity for holy song can pray. The infirm, the old, the sick, the shut-in, and the forgotten saints, can pray. Doubtless when eternity reveals all that is now hidden from mortal gaze, it will be seen that prayer has been a most potent factor in the conquest of souls and of the world.

"Pray if thou canst or canst not speak;  
But pray with faith in Jesus' name."

It is not the eloquent prayer, but the prayer of faith, that is effectual; and the "little ones" may work mightily through faith for the advancement of the kingdom of Jesus.

The Bible abounds in illustrations of the success of prayer for other people. These are given for the instruction and encouragement of all whose hearts are burdened with great desires for the salvation of their friends. For a mother with a loved daughter who is unconverted, there must be unspeakable comfort and encouragement in the fifteenth chapter of Matthew and the seventh chapter of the Gospel of Mark. The whole of both chapters is blessed, but the incident of the Greek woman whose home was in Syrophenicia must cheer the heart and strengthen faith. Most likely the woman was a widow, for she came alone in her search for Jesus. She had a young daughter, her only child, probably, but the dear one was terribly afflicted. Her mother left her at home, and made her weary way along dusty roads till she found the Great Physician. She crowded through the multitude and threw herself at the feet of the Master, and "besought Him that He would cast forth the devil out of her daughter." Strange to say, Jesus repelled her, and in a way that would naturally discourage her — by paying no attention to her. "He answered her not a word." She then made such an outcry that the disciples urged Jesus to send her away. But the woman, not disheartened, cried, "Lord, help me!" To this prayer Jesus replied: "It is not meet to take the children's bread and cast it to dogs." Then said this heart-broken mother: "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Then Jesus answered and said unto her: "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

Why was this incident recorded by the Evangelist? Surely that Christian mothers might be encouraged to pray for those whom they love. There may be many other reasons for this record, but this above all others. In all the generations since the blessed feet of Je-

sus carried Him to the coasts of Tyre and Sidon until this very day, and never more than now, there have been loving mothers who have exhausted all human means to win daughters and sons to the fold of the Good Shepherd. They have failed; and the time has come when their only hope was in the efficacy of prayer. They have read this record of victorious faith — victorious over every discouragement and difficulty — and they have said: "If Jesus would hear this woman of Syrophenicia, this Gentile, this alien from the house of Israel, He will hear me;" and so importunate prayer has been offered. For months, for years perhaps, no sign is given that the prayer is heard, until at last the answer comes: "Be it unto thee even as thou wilt." Faith has won the victory, the soul has found salvation.

We may pray for our friends, our loved ones, we may pray for other people, with the assurance that our prayers will be heard and answered and the desire of our hearts realized. What Christian people need to learn is that

"When God inclineth the heart to pray,  
He hath an ear to hear;"

and though the answer may be delayed, it will come. God will not turn us away when we come to Him in the name of Jesus. He will do abundantly more for us than we can ask or think. He will avenge His own elect who cry unto Him day and night.

## A Distinguished Visitor and His Opinions

THIS office was recently honored with a much-appreciated call from Mr. Arthur Sherwell, of London, England. He is joint author with Mr. Joseph Rowntree of the volume (to be reviewed next week), "The Temperance Problem and Social Reform." Mr. Sherwell was formerly agent of the West London Mission, and the author of "Life in West London," which created such a stir. Of this book both the *Methodist Times* and the *Methodist Recorder* of London speak in the very highest praise, indicating that it is, in its facts, philosophy and suggestions, the presage and promise of a new and better era for temperance reform. Mr. Sherwell presents a letter of introduction from Lady Somerset from which we quote a single paragraph: "I venture to introduce a friend of mine, Mr. Sherwell, who has recently written a very remarkable book on social questions. He is traveling in America with a view to obtaining information on many points, and is most anxious to know all those who can help him on social and political matters."

Mr. Sherwell is a man of about forty, not at all the conventional Englishman, of medium height and size, gracious and dignified in manner. Alive to his finger-tips, he pours out information mixed with wise philosophy, good sense and exalted Christian ideals, to which we listened with grateful attention. He had just returned from the State of Maine, whither he had gone to probe to the bottom the workings of the prohibitory law. We are not at liberty to give in full the facts which he has obtained. It may be said, however, for the benefit of that large and growing constituency that desires to know the truth in the case, that Mr. Sherwell is astounded at the conditions in the Pine Tree State. He expects to publish the results of his investigations at an early date. In a word, he says, with emphasis, that liquor is sold without disguise in

all the cities and larger towns in Maine. In a single city in the State he entered in one day forty-five open saloons. Not only is there no effort to conceal the saloons, but many are finished and furnished with elegance, as some flashlight pictures taken by Mr. Sherwell will show. He states, as his opinion, that all towns having an average population of five hundred people have the open saloon. The fiction in regard to the State of Maine, that "prohibition prohibits," is utterly exploded by Mr. Sherwell. It is unwise and wrong to delude the public by insisting upon positions in regard to the execution of the prohibitory law in Maine which cannot possibly be maintained. It is better that the facts be known, however much we may regret the situation.

## PERSONALS

— We are gratified to announce that Rev. Dr. Robert McIntyre, of Chicago, is making arrangements to bring out a book of poems.

— Bishop Taylor is with his brother, Rev. A. E. Taylor, pastor of our church at Wrightsville, York County, Pa., with whom he will make his home.

— Mrs. Harriet Robinson, of Allegheny City, Pa., has given \$500 to the annuity fund of the Pittsburg Conference for the aid of superannuated preachers.

— Rev. W. N. Clarke, D. D., professor of Christian Theology in Colgate University (Baptist), will deliver the Lyman Beecher Lectures at Yale this year.

— President William F. Warren will represent the Methodist Episcopal Church on Wednesday evening in the "Greetings from Other Denominations," at the International Congregational Council.

— Rev. H. Edwin Milnes, of the class of '99, Boston University School of Theology, was appointed to the M. E. Church of Santa Clara, Cal., at the recent session of the California Conference.

— Rev. William Love, D. D., of Saint Thomas, N. D., has been invited to the pastorate of the First Methodist Church of Minneapolis, and has accepted the call, subject to the will of the Bishop at the Conference.

— Secretary Leonard expects to resume his Conference visitations from Sept. 28, and will be present at the Southern Illinois, North Nebraska, Upper Iowa, and Rock River Conferences, instead of Bishop Thoburn, as previously announced.

— Hon. Wm. S. Greene, who represents the Thirteenth Massachusetts District in Congress, is a strict teetotaler, a Christian, and a Methodist to the backbone. He ascribes his success in public life to his conversion, and to taking the temperance pledge as a young man.

— The New York *Christian Advocate* of last week contained a generous and critical tribute to the late John Humphrey Sessions, of Bristol, Conn., under the caption, "A Self-made Man of the Best Class." Mr. Sessions was a member of the last General Conference.

— Rev. W. W. Foster, Jr., and Mrs. Foster, having spent the summer in the North in the interest of Rust University, Holly Springs, Miss., with good success, return Thursday, Sept. 28, to their work. Dr. Foster has preached with great acceptance in our pulpits, and commended his cause to many. The school year opens with good prospects.

— The many friends of Dr. and Mrs. Jesse L. Huribut will be deeply pained to learn of the death of their promising son, Jesse Lyman Huribut, Jr. He was twenty-three

years of age, and was a member of the incoming senior class of Wesleyan University. He died from the effects of typhoid fever, which developed while he was at Chautauqua.

— Rev. A. C. Peck has returned to membership in the Colorado Conference.

— Dr. W. F. Conner, of Denver, has been invited to the pastorate of First Church, Bloomington, Ill.

— Dr. J. H. Worley has been elected editor of the *Chinese Christian Advocate*, to succeed Rev. N. J. Plumb, deceased.

— Rev. C. H. Stocking, of the St. Louis Conference, is transferred to the East Ohio Conference and stationed at Belmont Ave., Youngstown, O.

— The *Northwestern* of last week, in referring to Bishop McCabe, who is ill at Evanston, says: "His condition is not serious, but he will not attend Conferences for several weeks."

— Mr. James N. Gamble, lay delegate from the Cincinnati Conference to the General Conference, represented the Cincinnati chamber of commerce in the recent conference on trusts held in Chicago.

— The *Pittsburg Christian Advocate*, in an editorial reference to the East Ohio Conference, says: "Bishop Mallalieu, bright, cheery, sparkling with wit, bubbling over with spiritual enthusiasm, and prompt in the dispatch of business, pleased everybody."

— Chaplain D. H. Tribou, U. S. N., and Lieut.-Colonel H. C. Cochrane, U. S. M. C., have been ordered to Hartford, Conn., to represent the Navy Department at the National Prison Congress, which opened there on Saturday and which is scheduled to adjourn Wednesday night.

— Two sons of the late Dr. B. H. Badley, eminent in missionary work in India, are preparing to spend their years in the same field. The second son, Prof. Brenton Thoburn Badley, expects to go next month as a professor in the Lucknow Christian College. Another son, Theodore, is studying medicine, so as to be a medical missionary.

— The *Epworth Herald* of last week observes: "A New England leader among the young people is Rev. Geo. S. Butters, pastor of the First Methodist Episcopal Church of Somerville, Mass. Mr. Butters is in constant demand for addresses at League conventions, and is an especial favorite with the students at the Boston University School of Theology."

— The *New York Evangelist* says: "There is a very general respect, amounting, where he is best known, to admiration, for Dr. George Adam Smith, professor of Hebrew and Old Testament Exegesis in the Free Church College, Glasgow, Scotland, who has just been called to the pastorate of the Second Presbyterian Church of Chicago, to succeed Dr. S. J. McPherson."

— Rev. Dr. Nehemiah Doane, of the Oregon Conference, and his wife, who reside at University Park, Ore., rounded out the fiftieth year of their married life on Sept. 10. They were married in Vermont, and shortly after their wedding they were sent by the Missionary Society to Oregon, to take charge of the Oregon Institute, which is now Willamette University, and made the journey by way of the Isthmus of Panama.

— In Needham, on Sept. 20, Rev. J. H. Thompson, of Highlandville, united in marriage Charles M. Reade, of Boston, and Sadie V. Aldrich, of Dedham. Mr. Reade is the eldest brother of Mrs. Thompson, a graduate of Wilbraham, and of both the college and law departments of Harvard University. He taught for two years at Wilbraham, while Dr. G. M. Steele was principal, and is now practicing law in this city. Mrs. Reade was

for a number of years a resident of Uxbridge, and a very efficient member of the official board of our church there. After their wedding tour they will reside at 94 Thetford Ave., Dorchester.

— Mrs. Ohlinger, wife of Rev. Dr. F. Ohlinger, will be superintendent of the new orphanage built at Anton, China. She is now on her way to China.

— Prof. J. M. Barker, of the chair of Sociology in the School of Theology of Boston University, has begun his work in the institution. He will reside at Newton Centre.

— Rev. and Mrs. Isaac McAnn have gone to Boydton, Va., where they will spend the winter. Mr. McAnn will preach and instruct in the theological department of Boydton Institute.

— Rev. C. E. Springer, of Newport, Me., whose dangerous illness at Northport Campground was noted in last week's issue, died on Monday, the 18th inst. We are without particulars. A memoir of this excellent and useful minister will soon appear in our columns.

— Mrs. Bishop Cranston visited Singapore on her way to Switzerland. She went with Mrs. Shellabear and Miss Norris, our Bible women, to see something of their work. They went into nice homes, well furnished and comfortable, then climbed narrow stairs to the third floors, but it was the same Gospel that was taught to rich and poor alike, and brought peace to the hearts of all.

— Judge Daniel Agnew, who was received on probation in the M. E. Church at Beaver, Pa., is in his ninety-first year, with his intellectual faculties as acute and vigorous as in earlier years. He has been for many years a regular and devout attendant upon the services of the church at Beaver, but had not before made public profession of his faith in Christ by uniting with the church.

— The *New York Tribune* says: "F. A. Sanford, who died at his home in Bridgeport, Conn., last week, had been a constant reader of the *Tribune* for fifty years. He was prominently identified with the Republican Party of the State, and was a devout member of the Methodist Church. His son, Rev. Dr. A. B. Sanford, of this city, is widely known as the assistant editor of the *Methodist Review*."

— Dr. H. C. Mable and his wife have generously given a plot of ground, about one acre in extent, on their Roeburn estate, East Northfield, to the uses of Baptists on condition that within a year one or more buildings shall be erected thereon of the value of not less than \$1,000. Their purpose is to encourage the attendance of Baptists, more especially of missionaries home on furlough, at the Northfield summer conferences.

— By invitation of the officiating bishop, the Rt. Rev. Ethelbert Talbot, D. D., bishop of the diocese of Central Pennsylvania, and of Rev. Dr. Gray, the rector, Rev. T. W. Bishop assisted at the laying of the cornerstone, on Sept. 7, of the new Episcopal church at Edgartown, Martha's Vineyard, where he had been summering, and made an address. A large company of citizens and summer guests witnessed the impressive ceremonies.

— A practical student of sociology is Miss Annie Marion McLean, who has just accepted a chair in the department of sociology at Royal Victoria College, the women's branch of McGill University, Montreal. While holding a fellowship at the University of Chicago, in order to thoroughly understand the condition of women and children employed in the large department stores, she joined the ranks of the retail clerks during the rush of the holiday trade last Christ-

mas-time. She became No. 424 in one of the cheaper shops of Chicago, sold toys from eight in the morning to ten at night, and lodged in a \$2.50 boarding house.

— Rev. T. E. Cramer, of Somersworth, N. H., writes under date of Sept. 23: "Rev. W. W. Lucas, of Boston University School of Theology, preached and presented the cause of the Freedmen's Aid and Southern Education Society, in High St. Church and an adjoining charge, last Sunday, and in both churches the apportionment was easily met and exceeded. Being a graduate of Clark University and of Gammon Theological School, Mr. Lucas speaks interestingly and intelligently of conditions in the South, and is himself an excellent illustration of the work done by our schools. I would recommend him to any pastor desiring aid in taking the collection."

## BRIEFLETS

It will mark a great advance in religious life when good but timid people learn that the truth, or any revelation of it, can hurt only those who ought to be hurt. No innocent or righteous man can be soiled by any accusation of evil or evil-doing; it is the bad man alone that will suffer.

Next to the wrong-doer in evil influence are the good people who raise a false cry of alarm when some corrective is applied to the church. Bad men have worked their way into elect circles of Christian disciples ever since the days of Judas. When it is necessary to eliminate these betrayers of the church, let not the saints be so timid or so craven as to give comfort and aid to the evil-doer.

In a current number of the *New York Tribune* there appears the phrase, "calculating unscrupulousness." Some recent painful experiences in our church may be cogently described by that term.

What a superb issue the *Congregationalist* of Sept. 21 is! — a Souvenir Council Number, presenting seventy portraits and illustrations, commemorating the great International Assembly which is holding its session in Tremont Temple. Others besides Congregationalists will be anxious to secure a copy of this valuable and artistic number.

The *Christian Register* contains in last week's issue a very discriminative and generous contribution on the late Rev. Dr. William Nast, whom it styles "The German Wesley."

The editor is in receipt of something less than a hundred letters referring to the set of Clarke's Commentaries mentioned in last week's issue. The letters have all been passed to the donor without comment, and she will select from the large list the one person she deems the most worthy. No further applications, therefore, can be considered.

The palace of life is God's, but every man's niche is his own. God has left so much with us — the adornment of the place where we stand. And he who loves God will try to make his own niche beautiful.

At the Detroit Lay Electoral Conference, the following resolution was passed: "Resolved, That, under all the circumstances connected with the official mistakes of Dr. E. A. Schell, it is but just to the League and church that his official resignation be demanded." In the report of the conference in the *Michigan Christian Advocate* it is stated: "An effort was made to strike out



the Schell resolution, but it went down under a heavy vote."

The *Advance* of Chicago, in referring to Bishop Foster, says: "Bishop Randolph S. Foster of the Methodist Church, in his new volume on 'Sin,' in the series of 'Studies in Theology' which he is writing, shows that vigorous thinking is being done in the Methodist body along conservative lines." Then follows a generous excerpt from the volume.

A gardener said of a sickly plant: "It needs to be put out in the sunshine." That is the need of how many sickly, languishing lives — more consecrated joy and hope! God wants us to enjoy life, in the right way. It would be strange if He had made it beautiful for any other reason.

There are certain seasons of life when the soul is especially sensitive and open to impression and influence. Then indeed a good book is fruitful, epochal. The pollen of truth fertilizes the whole nature, and reproduces great thoughts in living character. To put vital books in the way of one's acquaintances, especially the young, is to stand a fair chance of meeting with the needed stimulus and truth one of these receptive and impressionable periods.

The committee appointed by the New York Preachers' Meeting to arrange a Class-meeting Convention for Greater New York, will hold such a convention at Calvary Church, New York city, Oct. 24, afternoon and evening. It is expected that Dr. Millard, presiding elder, will preside in the afternoon, and Bishop Andrews in the evening. Among the speakers are Dr. Eckman, pastor of St. Paul's, Dr. Odell, pastor of Calvary, Dr. S. F. Upham, of Drew, Dr. C. L. Goodell, of Hanson Place, and several class-leaders.

The resolution passed by the Cincinnati Conference on the Schell case concludes as follows: "Inasmuch as the officers of the Methodist Episcopal Church should be above reproach, we express the conviction that the Board of Control should further sift all the evidence obtainable and clear Dr. Schell of all official wrong, or else secure his resignation."

The Deaconess Hospital in this city was closed during July and August for repairs and improvements, and is now up-to-date in all of its appointments, save that of capacity, and is equal to any in New England in its appliances. A new sterilizer and boilers have been set up in what was the operating room, and a larger room has been fitted up with electric lights and all other needed conveniences for operating. This hospital has the service of the best physicians and surgeons in Boston, and the service of the consecrated nurses makes it almost a luxury to be sick there.

The new year at Wilbraham has opened most auspiciously. The total enrolment is larger than at the close of the last school year. Not for several terms have there been so many young men in attendance, and the average age is older than for quite a number of years. More mature students and of earnest Christian character promise large things for the religious life of the school. The new teachers have won a cordial welcome at the start. The bequest of Rev. Dr. William Rice, establishing the William Rice Fund of \$5,000, now available after the death of his widow, and the legacy of \$10,000 from the estate of John H. Sessions, of Bristol, Conn., long a trustee and benefactor of the Academy, are welcome gifts which will increase the efficiency of an already thoroughly

equipped institution. Two subscriptions of \$1,000 each to the Twentieth Century Thank-offering are announced, and will soon be paid. The young alumni of '89 have established a new prize of \$200. A forward movement is felt in all directions.

According to the *Central Christian Advocate*, "Bishop Goodsell, in addressing the Detroit Conference last week, before reading out the appointments, said that it was the opinion of himself and cabinet that one reason why the membership of the church in that region had decreased for two years was to be found in the sort of outside and unauthorized evangelists that had been employed by many of the pastors. Some of these so-called revivalists had used their opportunities, at intervals, when engaged in a charge, to unload mining stock on the community. He also warned the brethren against the doctrines taught by some of these evangelists — unauthorized and dangerous doctrines."

The Indiana Anti-Saloon League does well to circulate as a leaflet the paper written by Rev. T. A. Goodwin, D. D., entitled, "Is It Well with the Child?" containing facts relating to the "Education and Protection of Children in Indianapolis," with pertinent suggestions. Dr. Goodwin is characteristically virile and forceful in this deliverance.

The corner-stone of the Bishop McCabe Methodist college at Skagway, Alaska, which Dr. J. J. Walter, superintendent of missions for our church in Alaska, is establishing, was laid Aug. 23. Dr. H. W. Kellogg, pastor of First Church, Portland, Ore., Dr. Woody, superintendent of missions on the Pacific coast, and Dr. Moorehouse, general secretary of the Baptist Educational Society, delivered addresses on this occasion.

Miss Pauline J. Walden, publisher of the *Woman's Missionary Friend*, has just laid upon our table a beautiful Prayer Calendar for 1900, devoted to the interests of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. It is a charming result of much time, thought, and taste on the part of both those who planned and directed it, and those who compiled it. The Calendar is 11x8 inches, protected by pale blue covers with ornamental lettering. Each red-bordered page begins with Sunday, the days of the week following, each with its subject for prayer and a prose or poetic sentiment. There are also portraits of Branch secretaries and missionaries, with views of mission buildings owned by the W. F. M. S. Every woman identified with this society will want one of these helpful Calendars for next year, and we advise all who are planning holiday gifts for their friends to include it in their list. It is on sale at Headquarters, 36 Bromfield St., Room 29.

#### New Era in Our Deaconess Work

THERE was much enthusiasm in the meeting of the board of managers of the Deaconess Home, Training School and Hospital, held Tuesday, Sept. 9, when Dr. T. Corwin Watkins, in a few well-chosen words, announced his acceptance of the office of Corresponding Secretary. All the members arose and gave him greeting and a hearty handshake. This was the realization of a desire which some of the members of the board have cherished for several years. All have felt that he was peculiarly well qualified for the place, but some were in doubt whether the time had yet arrived when they could afford to support a salaried officer, and others doubted whether Dr. Watkins would accept the position, as he is now having an unusually successful pastor-

ate. He has from the first been profoundly interested in the deaconess work, and the advice and persuasion of friends have been in harmony with his convictions that he was summoned by Providence to assume this new responsibility.



REV. T. CORWIN WATKINS, D. D.

Dr. Watkins is a native of Ohio. He was educated at the Mt. Vernon Academy, Northwestern University, McKendree College, and Boston University School of Theology. He was early endued with the home missionary spirit. Before he had reached his majority he spent his vacations in preaching in school-houses and log cabins. His appointments, since joining the New England Conference, have been: Medford; Everett; Dorchester; Stanton Avenue; Walnut St., Chelsea; State St., Springfield; and St. Paul's, Lynn. Dr. Watkins was for three years secretary, and one year president, of the Boston Preachers' Meeting. He was for several years secretary of the Boston Missionary and Church Extension Society; for many years secretary of the Boston University Convocation; and has for a long time been secretary of the Conference Bureau of Entertainment.

The purpose of the new Corresponding Secretary is, first, to build up a training school for Christian workers second to no other in the country; second, to have trained and consecrated deaconesses ready for any kind of Christly service wherever it is needed the most, regardless of other considerations; third, to establish a great Christian hospital in the heart of Boston, and for the use of all New England, where the consecrated people in charge can say, as did the Master, not only, "Be thou whole," but also, "Go and sin no more." His plan is to present the subject to the Methodists of New England, with a view, first, to enlist the interest and sympathy of benevolent people and thus secure subscriptions and endowments; secondly, to let the young women in our churches, who have gifts and a passion for Christian service, know that there is a place where they can be fitted to use all their gifts and graces, and where they can be given employment for a lifetime. Dr. Watkins thinks this work should be presented at once in order that it may find a place in the hearts of the people when they are making their Twentieth Century Offerings.

Principal Bragdon, of Lasell Seminary, has, with characteristic generosity, offered Dr. Watkins a beautiful home in Auburndale, free of expense either to Dr. Watkins or to the board of managers. The new secretary will move to Auburndale about the middle of October. His office will be at the Deaconess Home, 693 Massachusetts Ave., Boston.

## COSMOPOLITAN INDEPENDENCY

THE International Congregational Council, in session in Boston as we go to press, is a demonstration of the resistless power of environment to alter heredity. Cosmopolitan independency flourishing in America, Australia, South Africa, Hawaii, Micronesia, with its machinery of councils, local, state, national and international, is as far removed from the simple polity of Robert Browne and John Robinson as American Episcopacy, whether Wesleyan or Protestant Episcopal, is far removed from the autocracy of Rome. Each polity has evolved; and as it has evolved the one has realized the necessity of more authority and machinery, and the other the need of less of it. When each will reach the perfect polity and find each other face to face, who shall say? But that they will, who can deny that believes — what Professor George P. Fisher of the Yale Divinity School pointed out in his great paper last Thursday afternoon — that since scholars have demolished the old contention that politics are arbitrarily decreed of God, but always have been and always will be the outcome of human impulses and needs, therefore the only test of their efficiency and Divine authority is their success in promoting the interests of the kingdom and its loyal subjects.

In coming to Boston for its second session, eight years after its first in London, the International Council comes to a city which is as inseparably connected with the history of Congregationalism as London is with that of Anglicanism, as Geneva with that of Calvinism. In London no officer of state, municipal or otherwise, welcomed the body to the city. No dignitary of the Anglican Church addressed them, thereby showing fraternal respect and love. Neither did the London press give much space either to reports of or comments upon the significance of the gathering. In Boston how different! The governor of the commonwealth welcomed the delegates to the State of Robinson and Brewster, the Pilgrims and the Puritans, doing this last in formal address and at a reception at the State House. The mayor of the city formally welcomed the body to the city of the Mathers and Lyman Beecher, and placed city property at the service of the delegates in inspecting Boston harbor. The Bishop of the diocese of Massachusetts, Protestant Episcopal, formally welcomed the delegates in behalf of his church, and tendered the leading foreign delegates a breakfast. As for the newspapers of the city, they have reported the council admirably and commented upon it judiciously. Such are the fruits of being children to the manner born, whose rights, legal and moral, are fully recognized; whereas in England Independency is denied its birthright to a large measure in a land which owes to it incalculable wealth, civic and spiritual.

Save for some action respecting new modes of testing eligibility to membership in the Council, and the creation of machinery by which it is settled that these International Councils shall be continued at regular intervals, the Council has been in practice a purely deliberative body, such as it is announced to be in theory. Herein lie at once its weakness and its strength. To those who long for action, for legislation or resolutions giving expression to general opinion on doctrine or polity, it doubtless seems a vain thing to bring choice men from the ends of the earth simply for fellowship and the reading or preaching of discourses. And viewed from one standpoint it does seem wasteful. But the Congregationalist points with pride to the results attained by the process of education through persuasion rather than command, and refuses to change his plan.

Scrutiny of the program followed by the

Council reveals unusual denominational self-restraint. Of course at every session something was said which appealed to denominational pride and applied to problems that are denominational. But at none of its twenty sessions, save two, were themes strictly denominational discussed. At all others the delegates and speakers were immersed in consideration of problems affecting Methodists or Episcopalians just as much as themselves, and the record of their deliberations, to that degree, will have an ecumenical quality.

As might have been expected, the body contained among its delegates an unusual number of educators, the churches of the United States alone sending fifteen college presidents. Fairbairn and Cave of England, Gosman of Australia, and Geo. P. Fisher and Presidents Tucker, Harris and Hyde were but the formal representatives and speakers for a profession that molds powerfully the life of the denomination, here and abroad. From Great Britain came men notable as legislators and magistrates, members of Parliament, county councilors, and the like; the Independents of England having greater prominence in English political life, relatively, than have their brethren in this country.

From the opening paper on "Fundamental Principles in Theology," by President-elect Harris, on through the entire meeting, in the papers on the "Message of the Old Testament for Today," by Professor Porter of Yale, on the "Historical Method in Theology," by Professor Fisher of Yale, and notably in the paper by Principal Gosman of Australia, on "Theology and the Order of Nature," the underlying assumption of the master minds was that the Higher Criticism in its method, if not in all of its results, has won its right to frank welcome by the Christian Church, and that the hypothesis of evolution as the mode of creation is the only tenable one in light of what we know of God as revealed in nature and the history of the race. How significant it is that this should be so, in a body which is unquestionably evangelical in the main, it is hardly necessary to point out.

That such belief is consistent with unyielding belief in the Incarnation and the Atonement, would seem to be a fact, for the same men who applauded the utterances of the men above-named, applauded to the full the superb eulogy of the Living Christ as the ultimate source of authority for society and the individual, which was uttered by Rev. Dr. P. T. Forsyth, an utterance which those who heard will scarcely forget readily, combining as it did, to an unusual degree, massiveness of thought, logical development, brilliancy of antithesis and epigram, and a passion of conviction which swept everything before it and roused the audience from their seats to sing with ardor, "In the Cross of Christ I Glory." Unless Dr. Storrs shall surpass himself this week, it is safe to predict that the high-water mark of the religious spirit of the Council found expression in Dr. Forsyth.

Looming up above most of the delegates to the Council, and topping all of them in commanding position as a theologian and a student of the history and philosophy of religions, is Andrew Martin Fairbairn, principal of Mansfield College, Oxford University. But the great revelation of his work at this Council to his American readers and admirers has been that not only is he a master metaphysician and English stylist, but a superb prophet and preacher. His heart is as great as his intellect. His passion is intense, his eloquence masterful. He is a reformer as well as a historian. He is constructive as well as critical. Those who heard his sermons and his address on "The Influence of the Study of Other Religions upon Christian Theology," had a privilege not often vouchsafed to the

children of the kingdom. Judged solely as manifestations of intellectual power and Doric eloquence they were masterpieces, not to mention their ethical passion and seer-like foresight. And he had rich soil on which to sow his seed. Clergymen of all denominations from the distant towns of New England as well as the delegates to the Council sat at his feet, and whether or not they accept his views now, in all their thinking and feeling hereafter they cannot but be affected by his impress upon them. His fountain will feed far-distant rills from this time on.

In its international aspect the Council found significant expression in its discussion of "International Relations and Responsibilities," and the "Christian Attitude Towards War," Rev. Dr. Lyman Abbott and Rev. Dr. Alex. Mackennal, of Bowdon, England, leading in the discussion of these themes. If each be taken as truly representative of the state of feeling among Christians in their respective countries, then war as war as an instrument of forwarding Christian ends, has more standing in the United States than in Great Britain. Law, according to Dr. Abbott, always has and always will precede the Gospel, and the time is still far distant when the nations of the earth will be able to trust to moral suasion in dealing with recalcitrant or reactionary peoples. To him, force still has its place in the world, and war is not wholly evil. Whereas Dr. Mackennal reports the English people as growing more and more distrustful of the glory they are winning in forcing civilization on distant peoples at the mouth of the cannon and galling gun; less and less inclined to offer up prayers for victory to God when their troops go forth, and equally chary about giving thanks when victories are won. Indeed, he goes so far as to say that the practice has been abolished. Of course the question immediately arises how far each of these men truly interprets the real temper of his countrymen. Certain it is that Dr. Abbott had support from able men, when the subject was thrown open for debate; and, on the other hand, it is difficult to find much public sentiment favoring Dr. Mackennal's point of view, either in the British press or in the interviews with the Council delegates on the Transvaal issue. Japan contributed an interesting addition to this discussion in the speech of Rev. Miyagawa, of Osaka, who frankly confessed Japan's disappointment at the attitude of Russia, France and Germany toward her after her victory over China, and expressed the hope that the coming of the United States to the Philippines meant that the principles of freedom for which the United States and Great Britain stand were to be planted and kept growing on Asiatic soil, lest Russia should have full sway there.

## Seed Thoughts From the Council

DR. A. M. FAIRBAIRN, principal of Mansfield College, Oxford, Eng., speaking on "Comparative Religions," said: —

"In old discussions on the atonement much, indeed, too much, was made of the universality of sacrificial rites, for such rites are by no means universal, and their real import was as a rule overlooked. For they do not represent the highest, but rather the coarsest and most depraved acts and elements in religion. Man shows his intrinsic baseness nowhere so much as in his efforts to propitiate Deity; in the things he offers and seeks, in his mode of offering and his manner of expecting, there is expressed a notion of God and what pleases Him which turns Him into something less and worse than a vindictive man.

"If there is any one lesson more than



another which the religions teach us, it is this: Leave man with something to do to propitiate God, and he will devise rites and follow practices which will at once lower God in the eye of reason, deprave his own conscience, undignify his own nature, and transform the main instrument of his elevation into the main agent of his deterioration and decay. This is no rash generalization; it is simple, stern, indubitable fact. The rites of appeasement or propitiation are in all religions the focus of the forces that materialize and deprave.

"But how does this affect Christian theology? It brings out the contrast of its one sacrifice to all sacrifices. God takes it out of the hands of man and offers it Himself. Its qualities are all ethical, for they are all of Him. And He offers it once for all. It can never be repeated, man can never share it; it stands in its divine solitude an object of faith, capable of acceptance, incapable of repetition. And so there is satisfied man's deep need of reconciliation with God, while he is saved from the evils incident to buying the reconciliation on his own terms and in his own way. To have made evident the gain to religion by the abolition, through God's own act and His Son's obedience, of all propitiatory rites and sacrifices, may be classed as the last and most noble achievement of our comparative study."

Rev. J. Hirst Hollowell, of Rochdale, Eng., secretary of the Nonconformist Political Council of Great Britain and of the Northern Counties Education League, spoke on "Modern Tendencies in Education." He said:—

"In speaking of education we are conscious that we have nothing to teach you. But I must qualify that, for we can teach you what to avoid. This is, however, unnecessary, since you have avoided it. With you public, free and unsectarian education is of the essence of your civic faith, and the pole-star of your republican policy. You educate your children well, you educate them at great cost, because you want them to be citizens of a free and noble commonwealth. As the sea is salt, so you are educationists. John Milton said in his great prose work, 'Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep; methinks I see her as an eagle mewing her mighty youth.' Yes, your puissant nation is mewing her mighty youth in 246,000 school-houses, with fifteen millions of pupils at the school benches. You are mewing a very mighty youth indeed. As compared with this our position is humiliating. We ought to have five million scholars in unsectarian schools, but we have only 2,500,000. There are not enough public schools to hold more than half of our children, and the other half are compelled under legal penalties to attend sectarian schools."

"Now I think one of the most determined tendencies in modern education—and I speak of the education compelled and subsidized by the State—is that education should be completely separated from sectarian religion. It is not the business of a free nation or a legitimate application of its public taxes, to teach ecclesiastical specialties and differences."

"The priest builds for the aggrandizement of an institution, and in his rival schools either forgets the nation or conspires against it. One thing is certain, that the two operations of making a child a member of the commonwealth and making a child the adherent of a particular church cannot be peacefully, justly and successfully combined by State agents. Either the educational ideal or the denominational ideal must be depressed or sacrificed. This has happened in England in a way that amounts to a disaster,

and ought to be condemned as a crime. In England the child and the nation are sacrificed to the ascendancy of the sacerdotal church."

President W. J. Tucker, of Dartmouth College, on "The Religious Motive as Illustrated in the History of American Colleges," said:—

"The colleges stood for freedom, the most difficult kind of freedom to enjoin, namely, the right of opinion. And still another characteristic of the religious motive was its exceeding fruitfulness. These were the characteristics of that great religious impulse which originated and organized our educational history as a people, zeal reaching into sacrifice, breadth insuring intellectual freedom, and a vitality which expressed itself in increasing fruitfulness. . . . The higher education represents among us, as nothing else represents, the passion for truth. I do not say religious truth, for I do not like to make a distinction. All truth is in the last result religious. The exclusion of any kind of truth from religion is more disastrous to religion than to truth. It is perilous, I think, to put more emphasis upon the subject matter than upon the motive. The humble, reverent, undaunted searcher after truth in nature has more of the religious quality in his search than the superficial or partisan student of Scripture."

"There is a passionate search after truth going on in our schools, which is second, only as a religious quality, to a like passionate love of man which is shown on mission fields. Let us acknowledge it and put the right valuation upon it."

President W. De W. Hyde, of Bowdoin College, on "The Education of the Minister," said:—

"No man who is to be a minister should be allowed to spend a single year without the vigorous prosecution of advanced work in some of these secular departments under the most inspiring expert instruction. Without this first-hand knowledge of science and philosophy, sociology and ethics, a man may be what our Methodist brethren call an exhorter; a man, that is, who can urge his fellows to a better life, but he cannot point out in terms of the literary ideals, the ethical insights, the social conditions and the philosophical conceptions of his age the precise form which that better life should take."

"The most ominous sign in American Congregationalism today is the disposition of thoughtless churches to welcome to their pulpits, of weak-kneed associations to recognize, of complacent councils to install, untrained or half-trained men from foreign lands, from denominations having lower intellectual standards, from lay colleges, from Christian Association and Endeavor work, simply because they can glibly declaim with unctuous fervor the plagiarized platitudes they have borrowed in substance or in form, if not in both, from pernicious homiletical helps."

President C. W. Elliot, of Harvard College, on "Congregationalism and Education," said:—

"The pulpit and the prayer-meeting have been, in all denominations which follow the Congregational polity, direct means of educating the people in secular as well as in spiritual matters. When books and newspapers were few, and reading was an arduous labor for nine-tenths of the people, while, on the other hand, churchgoing was the regular practice of all reputable families, it was a great thing to have an educated man stand up before the people on Sundays and set forth to them orally the uplifting themes of righteousness, justice, mercy and love. It was a great thing that

lay members of the churches could exhort and pray at the weekly prayer-meeting. The ministers dealt with secular as well as with spiritual themes. The Sabbath was a day which lifted the New England people out of their workaday routine to the contemplation of the highest themes, and to the discussion of questions which went to the very roots of individual conduct and social aspiration. This direct educational function of the pulpit and the prayer-meeting has of late somewhat declined, because regular churchgoing has ceased to be the universal practice among Protestants; but its influence is still strong and wide. To maintain the high quality of this function the churches have only to take the necessary pains to produce an educated and competent ministry."

### "The Good Old Times"

THE above phrase, so often used, and in good faith, is entirely misleading, if one only goes back far enough. In truth, as compared with the present, there were no good old times in the early history of our country, as so many fondly imagine. Prof. McMaster and Edward Everett Hale, in their realistic but authentic pictures of the early history of this country, fully justify these statements. In the matter of religious freedom, so largely enjoyed today, there were no good old times. The religious pessimist who is sighing for the past, which he supposes once existed, will find instruction in the following quotation from a well-known American writer:—

"In Massachusetts it cost an Episcopalian a flogging to call a Puritan a Brownist, and if one spoke irreverently of 'the Lord's anointed ministers,' he suffered fifteen lashes and was cast into a dungeon. They compelled the Episcopalians and Presbyterians to pay taxes to Puritan worship on estates in England and Scotland. Quakers were forced to attend their worship, and if, after doing so, they met for their own worship in private, their doors might be broken open; 'a thing,' Lord Chatham said in Parliament, 'the King himself could not do in England.' In 1658 three Quakers had their ears cut off. In 1659 several others were hung, their naked bodies cast into a shallow grave, and their friends forbidden to provide shroud or coffin. In 1661 Laddra, a Quaker, after being chained to a log in an open prison through one of the coldest winters of that century, perished on the scaffold, appealing to God and his mother-country, which, he reminded them, knew no such laws, and crying with his latest breath, 'Lord Jesus, receive my spirit.' Not until 1834 were Church and State separated in Massachusetts, and 'freedom to worship God' consented to. As lately as 1709 they enacted a law against the Roman Catholics of arrest without warrant, of perpetual imprisonment, and of death. And as lately as 1774 they upbraided the Parliament of the mother-country for the 'Quaker Act,' because it extended toleration to the Roman Catholics of a province who constituted nearly its whole population. In England, if a Puritan absented himself from the parish church he was fined one shilling, while at the same time in New England, if an Episcopalian were absent from Puritan worship, he was fined five shillings, and forty shillings a month for nonconformity to the Congregational Establishment, and if he were incorrigible, the law said death! As late as 1781 the Episcopalians were still petitioning for the right of suffrage."

And the Methodist who sighs for the good old times should acquaint himself with the experiences that befell Asbury, Jesse Lee, and their worthy colleagues in their effort to disseminate a free and full Gospel in this land. Intelligent knowledge of history will prove a healthy antidote to very much of current religious pessimism.

Pray for the indwelling of the Holy Spirit. But before you pray, and while you pray, do not neglect to make the temple fit for that sacred Presence.

## "THE GLEAM"

REV. ARTHUR J. LOCKHART.

Why should we follow every wandering  
fire?  
The Star that led the sages through the  
night,  
And brought them gladly to their Soul's  
Desire,  
Will lend our wayward feet its certain  
light.  
No marsh-born gleam, toward which we  
vainly grope,  
No midnight meteor, falling from afar —  
Illusive mocker of adventurous Hope —  
Can light us like that well-appointed  
Star!  
For how shall travelers the desert tread,  
Falter for doubt, or haste for fear, their  
flight,  
Who watch that azure palace overhead  
Where, million-lit, stands Stella, beaming  
bright,  
Saying to those whose eyes with tears are  
dim, —  
"He cometh! let the earth be glad for Him!"  
*Pemaquid Falls, Me.*

LOOKING THE FACTS IN THE  
FACE

BISHOP W. F. MALLALIEU.

"TWO millions of converts and twenty millions of dollars." That is the cry that has gone out to all the world from our church. Dr. Warren, president of Boston University, has happily changed the call to "Two millions of men and two millions of eagles." The word men, in his thought, seems to include women and children, and also the entire personality and belongings of each of the two millions. The idea is that in the three years of twentieth-century effort the church should be able to enroll at least two millions of genuine converts — converts worthy of the best and most heroic days of Methodism. His idea of two millions of eagles seems to be that the minimum gift to be laid on the altar of service should be a golden eagle — a ten-dollar gold piece — as a token of love and loyalty and gratitude and faith. Would that these two ideas might be more than realized before the final hour for the effort now in hand shall have arrived!

To many minds there is no satisfactory way of judging of the future except as the past shall illuminate it. If this method be pursued, there is very meagre ground for the belief or expectation that within less than two years and a half we shall see the two millions of men and the two millions of eagles. The fact stares us in the face that the results of the present quadrennium, which will close with next May, are anything but reassuring and encouraging. The gain in membership thus far has been very small in comparison with many former periods, and the gains in our benevolent contributions have not been of a character to inspire a lively faith for the future. If our church were alone in this condition of affairs, it would seem that the cause might be found within our own borders and of a temporary and local character. But it seems that nearly all, if not all, the evangelical churches of our own country, not to say

of the world, are affected very much as we are, and their condition is not essentially different from our own. This compels us to the conclusion that the causes which produce the results that we deplore are fundamental and far-reaching. These causes are not temporary and superficial, but deep-seated and threatening to be permanent.

To a considerable extent the gains in our membership during the past three years have been in our foreign mission fields and in the South. But the latest returns from India, or rather from our entire work in Southern Asia, are far from encouraging. While I write, the latest statistical tables from that vast mission field lie open before me. From these tables it appears that there was an increase of probationers, but only a very small increase of 108; while the decrease of full members was 1,176. Hence we see that we cannot turn to the Conferences of Southern Asia — reaching from Singapore to the extreme northwest of India — with the hope that they will supply gains to compensate for our losses in the home Conferences. Very likely the condition of affairs in these Asiatic Conferences has been in some measure consequent upon the famine, and possibly upon the absence of the episcopal supervision of the Missionary Bishop during his absence from the field, and especially upon the inadequate appropriations made to this exceedingly interesting and important field. With a thousand Macedonian cries coming up from all parts of Southern Asia — cries more piercing and importunate than that first heard by Paul — we here at home have been struggling with a little miserable debt of only \$200,000, and even less, when we have men in our church who could have drawn their individual checks and paid off the whole amount. Not that it was their duty to do it, but to show that we are not a pauper church, and to emphasize the statement that we ought not to have been over three months in paying off the debt, and that the work in India never ought to have been hindered and crippled by the effort to straighten out our finances.

If we honestly look the facts in the face and ask for the causes of our lack of success, we shall find that there has been a decline in the intensity of our convictions in regard to sin and the awful consequences entailed by sin in this life and the life to come. Then we have yielded to the drift that has accepted evolution — atheistic or theistic — in place of creation. Then we have — at least some have — let go faith in the Bible, and have set up "Christian consciousness" as the supreme test of what ought and ought not to be considered as the word of God; while others have made the first eleven chapters of Genesis, (most thoroughly endorsed by Jesus Christ) to be a collection of tales and fables and legends and allegories — in fact, anything but real substantial truth; and some have leaned to the teachings of destructive rationalistic critics till they find themselves on very sandy foundations; and, besides, we have given way to a spirit of worldliness and self-indulgence and pleasure-seeking, and so the grip of faith in God and man has weak-

ened, and our works have been weaker than our trembling faith.

What we need is to stop dallying with sin. We must come to hate the devil and all his works; we must take the Bible more as our fathers took it, and believe it and govern our lives by its precepts; we must believe intensely in heaven and hell, in sin and salvation, in the fundamental and eternal verities of God, and then preach them and live them. Above all, we must give ourselves and all we have to God, and wait before Him until we get the cleansing and empowering baptism of the Holy Ghost; and then, and not till then, may we expect the two millions of men and the two millions of eagles.

*Auburndale, Mass.*SOME CONDITIONS OF CHRISTIAN  
WORK IN LONDON

ELIZABETH WILSON.

THE "May Meetings" in London begin in April, and consist of anniversaries of the religious, charitable and philanthropic work carried on by the Christian people of Great Britain.

The great variety of organizations thus brought into review makes very plain to an American visitor these three facts: First, that existing class distinctions suggest ways of working that do not prevent Christian effort being made for all people in England. Second, that England is part of a vast empire, for which she feels her religious responsibility. Third, that the evangelical branch of the Church of England is an important evangelizing agency in itself and assumes a large share in interdenominational enterprises.

The names of these organizations presented in the May Meetings are so numerous that mention of all is impossible. In one week, exclusive of the foreign missionary anniversaries, there were meetings in behalf of missions for seamen, soldiers, coalies and carmen, British and foreign sailors, deep-sea fishermen, country towns and race courses; meetings for the alleviation of the wants of invalid children, shipwrecked mariners, female orphans, waifs and strays, aged pilgrims, strangers, the homeless and destitute; meetings for prevention of war, of cruelty to children, to animals, and to saleswomen in shops (early closing); meetings of the Congregational and Methodist Church unions, for Protestant reformation, for deaconesses, for spread of tracts, of Scripture, of prayer, and of Christian instruction; for the Evangelical Alliance, the Salvation Army, and juvenile and adult temperance societies.

No two organizations attempt the same results among the same set of people with the same methods. Every molecule of London society is differently treated and individually considered. There are Christian Associations for theatrical employees, for nurses, flower and watercress sellers, for domestic servants, for teachers, for society girls (time and talents), even for "matchers," the little girls who go from shop to shop matching samples, and who sleep in the corridors or attics near some dressmaker's



shop. The large dry goods stores have Christian Associations among the employees who "live in" the great buildings, as many as one hundred and fifty drapers' assistants being members of the Bible class in one Oxford Street shop. This is, no doubt, the best way of attacking so mighty a city and empire, although at first sight it seems complicated.

Class distinctions in education also bear upon the religious problem. Beside the high schools and day schools where tuition is charged, parochial schools are supported both by the Established and Free churches, and there are board schools maintained by the government. Few English people, unless widely traveled and well read, can understand the American public school system, where the governor's child and the immigrant's children recite in the same classes and receive a free education until they have completed the high school course.

Most churches have two Sunday-schools, neither of which will bear comparison with American institutions. One is for children of the lower middle class, the other a "mission" school. The children of the better classes in many congregations do not attend either, but are taught in select Bible classes and small religious societies. Adult Bible classes are held any time during the week; if on Sunday, then in some other place than that where the regular school meets.

It is not right to make sweeping negative assertions, yet it is safe to say that the familiar spectacle of a father, mother, and family of children, all members of the same Sunday-school, is far more rare in England than America. The English lesson helps are inferior to ours, and many teachers order direct from America. But there is more memorizing of Scripture, and an elaborate system of marks is kept up, which has an intimate connection with school treats.

One Sunday I visited a Wesleyan Sunday-school of the better grade, and found that the children whom the superintendent trustfully invited me to teach were perfectly well informed in Scripture history, and able to draw suitable moral lessons, but had no inclination to keep decent order during general exercises. This may have been because they attended day-school in the same room, and their familiarity with their surroundings on five days led them to contempt on the Sabbath. It may have been because their teachers appeared to expect bad order, and the children disliked to disappoint them.

Very deeply England feels her responsibility for the Continent and for the heathen world. Church of England chaplains are sent to all cities where any number of English residents and visitors form even a small congregation. When a general relief fund is opened at the Mansion House as, for example, for the West India hurricane sufferers, Christian men and women hasten to contribute for Christian work in the afflicted region, that Christ's ministry may be most efficient when most needed. Foreigners from all parts of the world are sought

out in London by their Christian countrymen who are able to extend hospitality and aid, because English friends of Christ have especial sympathy for this particular people — Hindus, Bohemians, Syrians, or whoever they be.

The High Church party, whose position is so greatly discussed this year, has been supposed in some quarters to be doing all the really aggressive work of the Established Church; but the Evangelical party is exceedingly active in faith and works. Many a church in the West End or East End is a hive of activity seven days in the week, and feels that it is simply doing its duty. A visitor could not find any difference between an Evangelical church prayer-meeting and one in a Nonconformist chapel. Both have voluntary prayers by men and women, both use Sankey hymn-books, and both feel that their church community is a family with common interests, prayer being offered for the Sunday services, for the church treasury, and for the unsaved. Revival services are held, although they are called "missions," conversions are believed in, and the confirmation classes are very much like the theory of a probationers' class. The giving of testimony is not a marked English custom, even in young people's societies; yet there is much taking part by the members. The leader merely presides; the Scripture reading, development of topic, and other parts, are variously assigned.

Are there Ladies' Aid Societies? There are all manner of church guilds and sewing societies or working parties without limit. An industrious woman will go to three or four each month — for the poor of the parish, the church missionary society, the Jews, or Dr. Barnardo's Homes. Some time during the year every working party has a sale of work, opened by the Princess Christian or some lesser dignitary, where an astonishing amount is realized in proportion to the slight preparation and few contributors and buyers. Tea meetings are common, but the great church supper, with its labors and its financial returns, is unknown.

Missionary meetings usually take the form of an address by a returned missionary, outside speakers being easily obtained in so small a country. This does away with the program idea, so popular in women's auxiliaries at home; but it pleases the English mind, and secures English interest and contributions.

Another point strongly insisted on is the list of patrons and vice-presidents attached to any cause — the Queen, the royal family, and so on down to honorables and esquires. These printed names seem to appeal to the high born and to impress the lowly, but are really of use in serving as vouchers. If the name of Lord Kinnaid, or Rev. F. B. Meyer, or Mrs. Pearsall Smith is advertised, a good idea of the Protestant, or Evangelical, or Temperance character of the cause is given.

So much for conditions. The secret of the success of English Christian activities — for they are successful — is this:

The participants are people of prayer and Bible study who use their personal influence for Christ. Every family identified as Christian has a family altar at which children and servants are present with Bibles and hymn-books. Of one woman in Birmingham it is said that no maid or groom ever leaves her service without having come into fellowship with the Lord Jesus. In many homes the parents draw a sharp mark against worldly amusements, and the children at first respect this because they trust and obey their parents, afterwards because their own mature judgment coincides with that of their elders.

A Christian house is used for Christ. Parlor meetings and garden parties are frequent. A year ago four ladies opened their drawing-rooms to services for the employees of Barnum & Bailey's circus, in winter quarters in London. The hostess invited her own friends to sing and to give Gospel addresses, tea was served, and a Testament given to each guest as a souvenir. The guests came very willingly. The fat lady wore evening dress and sat alone on a short sofa; the bearded lady wore an appropriate tailor-made costume; the armless man had written the letter of acceptance. All the freaks must have enjoyed being received as human beings with souls, and not as monstrosities on exhibition.

There are few committees on refreshment. When tea is served in association or church rooms, some member or friend is "hostess." She not only pours the tea, but has usually provided the entire repast. The ladies who take part in a bazaar do not hesitate, in a small city, to post a large printed bulletin in front of their own houses advertising the affair, and identifying themselves with it. Printed cards of invitation are sent out for every occasion — for sales of work and anniversaries, as well as for parlor meetings. One may forget a church announcement, but not the personal invitation to which a reply is asked by the friend who signs her name.

Although a lady may be attached to a dozen different boards and councils, there will always be one to which her first loyalty is fixed. Then she usually has one or two private causes. A friend in a London suburb has for thirty years maintained a small orphan asylum. Eleven girls at a time are trained and cared for until they go out to service or to homes of their own. Some are now missionaries. They spend with their "mother in heart" the hour before church every Sunday morning, while she teaches them the meaning of the collect for the day, and talks with them about their religious life. Occasionally friends help with gifts of clothing or money, but she carries on this charity with or without assistance. And it is charity in the meaning of charity in the Revised Version, which is love.

English people constantly say that they have much to learn from Americans as to methods of Christian work. Possibly Americans may learn from the English the godly personal influence which works with or without organization for the salvation of souls into Christ's kingdom.

*Oxford, Eng.*

## "FROM GREENLAND'S ICY MOUNTAINS"

JENNIE M. BINGHAM.

THIS hymn, which has become a classic in the Christian Church, was written by Reginald Heber, who was afterward an honored bishop in the Church of England.

In writing this hymn he "achieved immortality on short notice." He was on a visit to his father-in-law, Dr. Shipley, vicar of Wrexham. The vicar had arranged to preach the following Sunday on missions, and to take a missionary collection. On the Saturday afternoon before, as he sat chatting with his son-in-law, he said to him: "Write something for us to sing at the service tomorrow morning."

Heber sat down by the window and hastily wrote three verses, the first of which begins: "From Greenland's icy mountains." He read the three verses to Dr. Shipley, who remarked, coolly: "That will do very well."

But Heber was not satisfied, and said, "The sense is not complete. It needs another verse." He took up his pencil and added that magnificent climax, which rings like the reveille of the millennial morning:—

"Waft, waft, ye winds, His story,  
And you, ye waters, roll,  
Till, like a sea of glory,  
It spreads from pole to pole:  
Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign."

Dr. Theodore Cayler, in commenting on this circumstance, says: "Little did that young rector dream, as he listened to the lines sung that Sabbath morning, that he was catching the strains of his own immortality. He did more to waft the story of Calvary around the earth than if he had preached like Apollos or had founded a board of missions. In the monthly concerts held in New England school-houses, in frontier cabins, on the decks of missionary ships bound to 'Ceylon's Isle,' and in the vast assemblies of missionary conventions, Heber's trumpet hymn has been sung with swelling voices and falling tears. It is the marching music to which Christ's hosts 'keep step' as they advance to the conquest of the globe."

Heber was a poet of no small ability. When only seven years old he had translated Phædrus into English verse. He put a much higher value on his prize poem delivered at Oxford University, and on his able review articles and lectures, than on his simple missionary hymn dashed off so hastily. But they are forgotten, while the hymn lives.

The original copy was shown at the World's Exhibition in London in 1851, and in 1873 the printer who set the type in 1819 was still living.

When on his way to India, Heber made this interesting comment concerning the "spicy breezes" of which the hymn speaks: "We are now passing Ceylon. Under favoring conditions the sweet odors of the land can be inhaled thirty miles out at sea."

Heber lived but seven years after the composition of this hymn. In 1823 he

went to India as missionary bishop. For three years he toiled incessantly in that dark land. One evening, after a laborious day, he laid down his work and took up the new song which the redeemed sing before the throne of God.

It is an interesting coincidence that the music to which this hymn is sung was written under a sudden inspiration. The year after the hymn was written it reached America and came into the hands of a lady in Charleston, South Carolina. She was greatly pleased with it, but could not find a tune that seemed to fit it. She remembered a young bank clerk, Lowell Mason (afterward so celebrated as a composer of music), who was just a few steps down the street, and who had a reputation as a musical genius. So she sent her son to ask him to write a tune that would go with the hymn. In just a half-hour back came the boy with the music, and that melody, jotted down in such haste, is to this day sung with that hymn.

After the revival of 1858 a company of converted sailors found themselves brought into companionship on board the "North Carolina," a ship in the United States Navy. When they compared nationalities they found that they came from ten different countries, and when the last man said that he had been born in Greenland, one of the company started the hymn, "From Greenland's icy mountains," in which these men from the different countries of the world joined heartily. They had become one in Christ.

Syracuse, N. Y.

## TRIM THE RITUAL

REV. RICHARD POVEY.

YES, trim the Ritual. Dear brethren of the ministry, don't be horrified and brand it as an unholy suggestion; but think a while, and see if the suggestion is not timely and just. Principal Bragdon, I think, was right when he wrote the article in ZION'S HERALD entitled, "Our Dreary Burial Ritual," and advised a change. Why not blot out the dolorous passages which deal with the sombre view of life, and God's dealings with the stiff-necked, rebellious Israelites, and put in place thereof something from the Gospel storehouse of light, life, and immortality. Truly, as says Principal Bragdon, "The said passages are very much out of place for the funeral of a saint."

Again, we say, trim the Ritual; and blot out of the prayer in the service for the baptism of children the words, "Sanctify this water," etc. What can it mean? Set it apart for a special purpose? If so, the minister does that, and therefore there is no reason for asking God to do it. It evidently means, "O God, sanctify or make holy this water!" So the font is the Methodist holy-water pot! The fact is, the sentence is a relic of popery, and should never have been there. "Time honored?" Oh, yes, but contrary to Gospel and Methodist teaching.

Trim the Ritual. The ritual of the sacrament of the Lord's Supper, that portion which reads, "Therefore with angels and archangels." We never read in Scripture of more than one archangel, and the fitness of things demands but one; why not conform the sentence to the Scriptures by changing it to the singular number? Again, take the prayer of consecration, and the statement in it that, "Christ gave perfect satisfaction for the sins of the whole world." What are we to understand by the state-

ment? Does it refer to the old dogma of "Christ being punished for the sins of the world, by enduring the penalty for the world's sin, and thus satisfying Divine Justice?" If so, what intelligent Christian can believe a doctrine so God-dishonoring, so immoral in principle, and which outrages justice? Let the committee of the next General Conference change the phraseology, and give us something better. "Time honored?" Yes, but it is not good.

Trim the Ritual. Trim the prayer of confession, and substitute something better than the following: "We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed in thought, word and deed against Thy divine majesty," etc. Why? Because of the impression it makes upon non-professors who sit in our churches and listen. Say they: "What! have these church members since last communion been sinning against God in a most grievous and wicked manner, in thought, word and deed? If so, I am as good as they are. That is all I do, and I make no profession of religion; what benefit do they derive from their religion?" And some decent moral lookers-on say: "I am a little better than they are; I do not thus live." And, further, does it not impress some church members that the church tolerates a life of continual grievous sinning in thought, word and deed? But, say some, "The passage in the prayer does not mean that." Then we ask: What does it mean? Does it refer to the former rebellious and wicked deeds of disciples, committed while serving the ungodly world? If so, it is out of place, for the past is forgiven, graciously and everlastingly forgiven; and it does not seem respectful to our Divine Father to every month keep asking for the forgiveness of sins already pardoned and cast into the sea of God's forgetfulness. Something better should be supplied, that will impress the thought of the communicants and lookers-on with the necessity of a higher and better way of living than continuing from time to time sinning grievously and wickedly in thought, word and deed.

Keep calm, brethren, and help to trim the Ritual!

New London, Conn.

## The "Dreary Burial Ritual"

REV. T. A. GOODWIN, D. D.

DR. BRAGDON never did a better service than when he demanded that someone revolutionize our dismal burial service. What he quotes is terrible, but some that he fails to quote is really abominable. Take this: "Suffer us not, at our last hour, for any pains of death, to fall from Thee," as if the bond which unites the man with God were so fragile that physical pain could break it!

The whole Ritual should at once be recast by substituting the teachings of the Bible for the traditions of the Middle Ages. A similar reconstruction of our baptismal service was made a third of a century ago. Let Dr. Warren prepare the substitute at once. I guarantee that it will be Biblical, not papistic.

Indianapolis, Ind.

— No man can ever go forward to a higher belief until he is true to the faith which he already holds. Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you to be. Live up to your present growth, your present faith. So, and so only, as you take the next straight step forward, as you stand strong where you are now, so only can you think the curtain will draw back and there will be revealed to you what lies behind. — *Phillips Brooks.*



## The Upper Room

### On the Sea

"Storm tossed?" Ah! yes, and when the waves are highest,  
And night lacks moon or star;  
When faith sinks low, and spectre fears are  
highest,  
One walks the sea. "Afar?"  
Not so, but close, and with His sacred  
hand  
Upon the prow the ship is at the land!  
"What land?" Ask not! He willeth  
where—  
If not in time, eternity is fair!  
"Art thou affrighted, Soul?" It were not  
best  
To grieve thy Lord in this;  
"His way is in the storm." He giveth rest.  
He cannot lead amiss.  
His smile hath made the light of all thy  
years,  
He loves thy smiles—thou must not give  
Him tears;  
Thou wouldst not wish His angel hosts to  
see  
Thy faithlessness to Him who died for  
thee!

—Elizabeth Fenner Baker.

### No Time to Be a Christian

I SAY to my friend, "Be a Christian." That means to be a full man. And he says to me, "I have not time to be a Christian. I have not room. If my life was not so full! You don't know how hard I work from morning to night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does it not come to seem to us so strange, so absurd, if it was not so melancholy, that man should say such a thing as that? It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man said that he had no room for his soul. It is as if life said that it had no time to live, when it is life. It is not something that is added to life; it is life. . . . Life is the thing we seek, and man finds it in the fulfillment of his life by Jesus Christ. —Phillips Brooks.

### Imperfect Instruments

MRS. GATTY, in her "Parables from Nature," gives a beautiful illustration of God's use, and our use, of imperfect instruments in doing His work—imperfect apostles, imperfect churches, imperfect Christians, and yet really good work is done. She relates the story of a young minister, who insisted that everything must be squared according to his ideas of perfect right. On one occasion he undertook to tune the church organ in an emergency. He took the scale of notes used, and tuned the organ perfectly according to it. Then he struck the notes of Haydn's "Mass" in five flats, and was astonished at the terrible discords he made. An organ-tuner explained afterwards to him that his scale was right, his system was right, but if you stick too close to it, it sets you wrong. Most fifths must be left flat, some few made sharp, the octaves alone tuned in

unison, because the organ is an imperfect instrument. But by making proper allowance for this imperfection, wonderful and harmonious music may be produced by it. —Peloubet.

### The Moving Wall

"LIFE seems always just running up against an insurmountable wall," said one whose years have been full of care and struggle. "But then," he added, with a smile following the sigh, "the wall always moves back about two feet when we get to it."

That is the description of many a life and of the carrying on of many an enterprise. The wall of difficulties, dark and insurmountable, seems to bar the path just ahead. We are always coming to the place beyond which we can see no way to go farther, only the wall moves back a little! If it would only go down and leave the prospect clear, what a blessed relief it would be, and how joyously we could press forward with our plans and our work. But it seldom does that. A few have the pleasant outlook, the clear way, but far more than we know are of those who toil their lives through with some threatening barrier looming just ahead. But the lesson our friend had learned is that it stays ahead, and always it moves far enough back to leave room for the next step.

"Fearest sometimes that the Father hath forgot  
When the clouds around thee gather?  
Doubt Him not!  
Always hath He comfort spoken,  
Never hath His word been broken,  
Better hath He been for years than thy fears."

—J. R. Miller, D. D.

### Cleave Unto the Lord

AT the ocean-side, where cliffs jut out to the waves, certain mollusks may be found sticking tightly to the rocks. Each mollusk clings so tenaciously that the concussion of the waves cannot smite it off. The secret of its hold is that the mollusk is empty. If it were filled either with flesh or with air, it would drop off immediately. This beautifully illustrates the condition of every sincere, humble, conscientious believer who has been emptied of self, and therefore clings, by a Divine law of adhesion, closely to the Rock of Ages. If he should become puffed with pride and self-conceit, or gorged with fleshly indulgence, he would yield to the waves of temptation and be swept away. —Biblical Illustrator.

### Wayside Ministries

OPPORTUNITY came to the apostles by the wayside, while they were on the way to another duty. Some of our best privileges and most useful hours come to us in this way, as rows of peach trees grew up by the roadside where the soldiers threw the stones of the peaches they had eaten, and as the straw in which the artist Thorwaldsen's statues were packed brought over from Rome the seeds of new flowers to adorn

the gardens of Copenhagen. We are ever to be on the lookout for unexpected and wayside opportunities to do good. —Selected.

### Choked with Weeds

NOW the autumn glories fill the earth. Here, level and rich, is a field of golden corn. Look at it. What a picture it is! But across there in the valley—what is that? There is a patch of scarlet poppies thick as they can cluster; there is another patch of charlock; there are tall thistles everywhere. Here and there a thorn has sprung up. Ten thousand other weeds are there, and among them the cornstalks rise, mere ghosts of corn, thin, white, withered, without strength and without seed.

And now the masters of the two fields meet.

"You have a splendid crop," says the one.

"It looks well, doesn't it?"

"I wish mine looked as well. I can't account for it at all. I plowed well, and I got the best seed and got it well in. How is it?"

"Ah," says the other, "I think it does not want more than half an eye to see the reason. The plowing and sowing and harrowing were all right. But what more have you done?"

"Oh, I did nothing else. I left it to take care of itself then. What did you do?"

"Why, I spent days over it, seeing to the weeds. I kept hoeing it and cleaning it. As I walked along I carried my spud and dug up a thistle whenever I saw one and flung it in the hedge. Good soil and good sowing and good seed won't do unless you look after the weeds."

There it is—the story of unfruitfulness. The thorns grew up and choked it and it yielded no fruit. As the Lord of the harvest walks through the fields are there not many of these? Cornfields, His cornfields, yet bearing no fruit. Fenced about and cared for; plowed and sowed, and yet bringing no return. Religious, yet without any strength or beauty or goodness; never yielding the Master any return for all His outlay of love and grace; never coming to be of any use to anybody; never strengthening or gladdening others. Without power to reprove sin, or to quicken any conscience, or to disturb any evil doer; never able to speak a word for Jesus Christ.

Do not mistake me. Do not think that every cornfield that has any weeds in it has no corn at all. But if you are a Christian without fruit; without any service for Christ; without any effort or thought to do good in the world, and almost without any desire to do it, then this does mean you. If you think you can excuse yourself through all the days from everything but the Sunday services because you are so busy, then it does mean you. Choked with weeds, therefore without fruit. —Rev. Mark Guy Pearse.

## THE FAMILY

## KATYDID

The evening shadows gather and the land is very still,  
The dew is falling softly on meadow, vale and hill,  
The thrushes cease their vespers, the bees are in the hive,  
And sleep is sifting tenderly on everything alive.

*Katydid! Katy didn't!* I hear the old refrain,  
Insistent, sharp, staccato, 'tis the well-remembered strain;  
'Tis sounding from the thicket, 'tis singing in the copse,  
From yonder field of clover in silvery sound it drops,  
And far and wide the crickets send back their monotone,  
The crickets and the katydids are in the world alone.

From unforgotten summers, the summers of my youth,  
Troop back a phantom host of forms, of pleasure and of ruth;  
I see the lissome figures of maidens fair and sweet;  
I hear across the silent years the echoes of their feet.

*Katydid! Katy didn't!* how sharp and clear the strain!  
Again I stop and listen to the rune of that refrain;  
It is blending with the cricket, it is calling from the hill;  
It punctuates the silences when all the land is still;  
When the thrushes cease their vespers, the bees are in the hive,  
And sleep is sifting drowsily on everything alive.

But it is not wholly sadness, this tender looking back;  
Where flowers have withered, other blooms have cheered the beaten track;  
There's nothing richer, fuller, than the wealth of autumn's time,  
When we're half way up the hilltop, with other hills to climb.

*Katydid! Katy didn't!* and the cricket's steady drone,  
The little orchestra keeps on till all the birds have flown,  
And dews are heavy in the grass, and bees are in the hive,  
And sleep is falling dreamily on everything alive.

— MARGARET E. SANGSTER, in *Christian Intelligencer*.

## Thoughts for the Thoughtful

The summer vanishes, but soon shall come  
The glad young days of yet another year;  
So do not mourn the passing of a joy,  
But rather wait the coming of a good,  
And know God never takes a gift away  
But He sends other gifts to take its place.

— Marianne Farningham.

Look upon the bright side of your condition; then your discontents will disperse.  
Pore not upon your losses, but recount your mercies. — Watson.

Is there that in us which goes out transfiguring everything we come in contact with? That is the test. — J. F. W. Ware.

Two men representing an important institution were once in great straits for their cause, when one said to the other, "I am 0, you are 0, but Christ is 1; and that makes 100. With Christ behind us we must succeed." — Anon.

The ten spies differed from Caleb and Joshua in their report of the land of Canaan. There are three words here beginning with G — the word "God," the word "giant," and the word "grasshopper." Now, note, these spies made a great mistake as to the

position of these three words; they compared themselves with the people of the land and said, "And in their sight we were as grasshoppers." If they had compared the people of the land with God, they would have come back, as Caleb and Joshua did, who said in effect, "We have compared the giants with God, and the giants are as grasshoppers." — Rev. F. B. Meyer.

Sometimes after hours of agonizing prayer the thought comes to us that God is Silence. But we pray again, and Silence becomes Wisdom. And then, as we pray more intently, more earnestly, Wisdom becomes Love. So at last we find God's true name — but we spell it out so slowly! — James Buckham.

If we will not rest in the beautiful, pleasant ways, we sometimes have to rest in the stern, painful ways. It was illness I was thinking of when I said that sometimes God "will not let us work." How often do you see that very thing? A man will not stop, will not rest; goes on and on; takes his cares and worries home with him, cannot find time for home, really; cannot find time for prayer; on Sunday is too tired for worship. But he will not stop. This "must be done." That "is absolutely necessary." His business "cannot spare him." Ah! but by and by his business has to spare him. Illness comes. Providence, with its far-reaching, quiet working-out of all things seems to smile at our little notions of what is necessary. It is as if God laid His hand upon the eager, hurrying, forgetful life and said: "Be still, and know that I am God." — REV. BROOKE HERFORD, in "Sermons of Courage and Cheer."

It is only in some far-away Palestine that God's glory has been revealed (we think), and we flatter ourselves that if we were there, that glory would flash resistlessly and ceaselessly upon our view. It is a fatal heresy! The sacred presence does not abide in closets dedicated to prayer and temples set apart for worship alone. The nursery where we soothe a child to sleep, the kitchen, the blacksmith shop, the side hill farm, the dingy, dirty mill, the crowded store, the old familiar street, are all instinct with it, and if you do not see it there, you could not see it elsewhere. You who cannot hear God's stately steppings in the thunder of traffic in the street, and in the dull rumble of the cars along the iron rails, would not have heard them in the footfalls of Jesus Christ along the shores of Galilee, for it is not in the sound, but in the ear, that sacredness exists. There is no spot on earth so plain, so dull, but it is drenched with this dew of sacredness. Every foot of earth is consecrated ground. The Son of Man would have felt the thrill of the divine presence on an Arabian desert as palpably as on the Milky Way! Every shrub is a flaming bush, every river a Jordan, every little quiet nook where flowers grow and grasses rustle in the breeze a garden of Gethsemane to him whose soul has passed through the change that came to Peter. The most of us require an orchestra of sixty pieces to awaken our musical sensibilities; but hand a printed score to men like Seldi and Thomas, and those black (and to us illegible) ink-marks will stir them to raptures and to tears! There is no commonplace. — CHARLES FREDERIC GOSS, in "Hits and Misses."

When the heroes of Marathon died, it was thought to be a sufficient reward for them, in the islands of the blessed, to live forever in fields of asphodel. The poets sing the beauties of heaven as of meadows of asphodel. It is well. But what is asphodel? It

is but a wood hyacinth; it is a species of onion; it is a common wood flower; it is not extraordinary, unusual, or much sought for. But in heaven it is the asphodel that has honor. It is the commonplace, the ordinary, the near-at-hand and unappreciated that is in great favor. It is the common task, the ordinary duty well done, the near-at-hand opportunity, the commonplace, that in heaven will brightly shine and be our joy forever and ever. Not the robes of the monarch, but his daily life, will be his vesture in the future world; not the sounding brass and clanging symbols of notoriety, but the daily habits of love, will be the attraction of that place.

Thanks be to God for the lesson of the asphodel! It is the lesson of the value of the commonplace; the transmutations of the ordinary here into the extraordinary in heaven. Consider what we have on our shoes in the city street; there is soot, and there is clay, and there is slime; but the soot, says Ruskin, contains the carbon for diamonds, the clay is the stuff of sapphires, and the slime is the stuff of pearls. Heaven will reveal what the commonplace things of today in reality are, when commonplace souls shine as stars forever. — Rocky Mountain Christian Advocate.

If God should draw life's veiling flood away,  
What sights the human beach could show the day!  
What doubts, what creeping aims, what dreams long drowned,  
What hopes, like fallen stars, would there be found;  
What wreckage where the surface calmly sleeps,  
What shallows where we most had looked for deeps!  
Strange rocks of cruelty that lie concealed,  
Clad in pale weeds of vice, might rise revealed —  
Where monster habits in their slimy pride  
Through falsehood's clinging brine securely glide.  
God pity all; ah! may His own grace hide  
And save our secret souls from such ebb tide!

— Martha Gilbert Dickinson.

## THE UNPLEASANT WOMAN

BERTHA GERNEAUX WOODS.

IF a girl is sufficiently down-hearted and humbled and homely, she is handled gently, but woe to the more favored maiden who crosses the path of the Unpleasant Woman! You remember how David Copperfield's old schoolmaster, Mr. Creakle, never could resist a chubby boy, when he went his disciplinary rounds? Just so the Unpleasant Woman seems to find it impossible to leave unmolested a girl with any innocent beauty or satisfaction in her face. And it is all done in such a casual, by-the-way manner, that, after a single encounter with her, one would sum her up as merely lacking in tact; it even appears sometimes like misdirected kindness. It is only after a series of such thrusts that one begins to suspect that the barbs have been dipped in a mild solution of malice.

The Unpleasant Woman is a mystery to me. She is a Christian, and is active in many ways about her Father's business. If some one is needed to go on an errand of mercy she is quick to volunteer. Her own convenience forgotten, she would walk miles to carry comfort to some poor sufferer, and many a time she has resigned a personal pleasure in order to lend a helping hand at a neglected mission meeting. This noble side of her is so genuine, that, reflecting



upon it, I have sometimes offered mental apologies for calling her the Unpleasant Woman, remaining in this frame of mind till I have seen her again in another sphere sending a thrust here and a dart there.

With an engaging playfulness in face and manner, she trips up to a handsome girl who instinctively stiffens at her approach. "Ah, you rogue!" says the Unpleasant Woman, "you're at your old tricks, are you, of breaking hearts?" A bewildered look crossing her victim's face, she continues, with added archness: "When I saw Mr. Robinson at the concert the other evening, with that pretty little creature, I said to my husband, 'Poor man! Madge must have been frowning on him!' He carried it off well, of course—men always do—acted as happy as a lark, but it was easy to guess where his heart was!" She sees some one in the distance, and hurries off, leaving the girl lost in speculation over the "pretty little creature," and with an ache at her heart.

"What a stylish suit!" the Unpleasant Woman exclaims to her second victim. It may be observed in passing that she frequently prefaces her attacks with a compliment; it seems to give an added sharpness to the thrust when it comes. "Such a handsome cloth, and how beautifully it sets! I wonder if it's the peculiar shade that makes you look so sickly, or are your roses gone this morning? I looked over at you a dozen times, and couldn't make up my mind. I rather think it's the gown."

A timid girl joins the Young People's Society. She is invited to attend a missionary meeting in the country, with a large party of young workers. The strangeness and newness of her position are softened by the friendly attentions of an active young man of the party. He takes care of her in such a pleasant way, and she innocently enjoys it. The next day the Unpleasant Woman is overheard in conversation with the pretty newcomer. "Didn't we have a fine meeting last night?" she says. "Don't you think Mr. Bayard is very nice? I just knew he would look after you; he always makes it a point of conscience to see to the strangers. He was so good to the Levering girls when they were new. You know them, don't you?" Yes, the newcomer knows the Leverings. They are not attractive girls. I wonder why the Unpleasant Woman should have singled them out from so many she might have named? Left alone, the little stranger revolves what she has heard, and somehow the innocent pleasure of the evening before has faded. It isn't pleasant to have people kind to you as a matter of conscience, is it?

At another time a friend's house is being discussed and admired. "Yes, it is pretty," the Unpleasant Woman assents. "Such a beautiful avenue, and those delightful verandas! I hope," dropping her voice, "they will manage to meet expenses. Who was it I heard the other day saying that they were so in debt? Who could it have been?" While the Unpleasant Woman's brow is knit in thought, her hearer makes her escape.

Ah me! One might go on indefinitely

with the remembered sayings of the Unpleasant Woman. Somehow, in recalling them, I cannot help thinking of that criticism which one of Mrs. Humphry Ward's characters makes of another woman, of a different type, however: "She isn't a gentleman, I mean just what I say. She would do and say the things that a nice man squirms at."

Washington, D. C.

### THREE PRAYERS

An infant in its cradle slept,  
And in its sleep it smiled—  
And one by one three women knelt  
To kiss the fair-haired child;  
And each thought of the days to be,  
And breathed a prayer half silently.

One poured her love on many lives,  
But knew love's toll and care;  
Its burdens oft had been to her  
A heavy weight to bear;  
She stooped and murmured lovingly,  
"Not hardened hands, dear child, for thee."

One had not known the burdened hands,  
But knew the empty heart;  
At life's rich banquet she had sat,  
An unfed guest, apart;  
"Oh, not," she whispered tenderly,  
"An empty heart, dear child, for thee."

And one was old; she had known care,  
She had known loneliness;  
She knew God leads us by no path  
His presence cannot bless;  
She smiled and murmured trustfully,  
"God's will, dear child, God's will for thee!"

—Selected.

### CLIMBING THE LADDER

MABEL GIFFORD.

PERCY GILCHRIST and Jackson Trufant were ambitious salesmen in Goodwin & McArthur's dry-goods store, the largest store in M.

It was Monday morning—bargain day. The bargain-counters were heaped high with goods, labeled "as advertised," and the clerks awaited the on-coming tide of humanity that was sure to pour out of the country and pour in at Goodwin & McArthur's doors.

Percy had charge of the white cotton goods, and Jackson the prints. Percy was a plain fellow in his features and in his dress, but Jackson counted a great deal on his good looks to make sales. He always combed his hair in the latest style, and wore a variety of conspicuous neckties. He was very attentive to promising customers, but thought it a waste of time to "encourage" unpromising ones, and he called Percy a "stupid" for treating all customers alike. Jackson always called Percy "Parson," partly because of his "foolish notions," as he called them, and partly because he wore a black necktie.

There was the usual run of customers—the ten lookers-on to the one who meant business; the timid little woman whose husband held the purse and the purse-strings; the gaunt woman who meant to see all there was, and who was afraid of nobody; the prosperous woman in silk and the latest style bonnet; the awkward girl who knew what she wanted, but did not dare to say; the

pretty girl who did not know what she wanted, and could not find out; the chronic shopper who knew what she wanted, but did not buy it because she might find the same article a cent or at least half a cent cheaper at some other store. Also there was the shrewd shopper who knew a bargain when she saw it, the extravagant woman who talked loud and bought largely, the cunning shop-lifter who did not care for bargains, and the deaf woman who never heard right.

It was nearly noon, when a little woman with a long nose and steel-bowed spectacles astride it came in and made a "bee-line" for Jackson's counter. She was dressed in a very scant skirt and a very tight-sleeved jacket, and the eyes that looked through the spectacles were very sharp. Jackson took her in at a glance; she was one of the country farmers' wives, who had practised the strictest economy all her married life. Her purchases would most likely be pins and needles and spool cotton, and a yard of print may be for kitchen aprons. She would be sure to consume as much time in the selection of her prints as if she was buying a silk gown.

Jackson began whistling under his breath, and was absorbed in staring across the room at one of the pretty clerks. The woman hesitated, looked at him, then remarked she would like to look at the prints. Jackson gave her a languid look, and pointed to the pile. But he did not get off so easily; the woman asked innumerable questions and requested him to take down piece after piece of the prints until the counter was covered with them. He felt much abused and quite justified in treating the woman ungraciously. At last she asked him to measure a number of the remnants to make sure there was not enough for a dress pattern, and went off without buying anything. "Just what I thought," muttered Jackson, as with a most disgusted countenance he replaced the goods and set his counter in order.

It was nearly his lunch hour, and he hastened out before he should have any more annoyance.

The sharp-eyed little woman wandered over to the counter where Percy Gilchrist stood, almost buried from sight by piles of cotton cloth. Like Jackson, he was weary with answering questions and folding and unfolding goods, but he greeted the new-comer as if she was the first customer who had put in an appearance that morning, and he was delighted to show her the goods. The small boy noticed that the woman had a large bundle when she left the store, and he did not forget to acquaint Jackson with that fact when he returned.

Jackson smiled a very superior smile; he said nothing to the small boy, but this is what he said to himself: "Gilchrist has missed his calling; he will spend half an hour on a two-dollar customer, and let three or four valuable customers wait, and, may be, lose them. He'll never climb the ladder at that rate. But he will not take my advice. Wait awhile, and see where he will be. There are some places where the Golden Rule won't work."

"Don't you trade with that dudish fel-

low with a blue necktie and a lot of watch-chain," said the little woman in the tight-sleeved jacket to a friend she met outside. "I don't know what he is kept there for; he's no use that I can see, unless it is for ornament. He isn't reliable, either — appears to say anything that comes handy. But you look around for the pleasant-faced fellow, with the light hair; he's real accommodating. Do you know, I just dread to go up to some of the counters, they act so disagreeable. I have got so I do not go into Parker's at all, for they either laugh at you if you do not like what they show you, or they act as if they were put out about it. I did not intend to buy so much in there, for there is a big mark-down at Jones' today, but that clerk was so pleasant, I thought I better get all I could of him."

A good many of the country people traded at Percy's counter after that day, and Jackson wondered why trade was so much better in cottons than in prints. A month or two after this, he was surprised one morning to see Percy at the silk counter. He had expected to be promoted to this counter, and was much surprised and not a little chagrined to find the preference was given to Percy. "Gilchrist is not fit for the place," he said to himself; "he will wait on a ten-penny customer any time and let a lady in her carriage wait. There is foul play somewhere; Goodwin & McArthur have been influenced by some one."

Jackson kept a sharp outlook to discover who it was who was befriending Percy, and he decided it was the floor-walker. Mr. McArthur was an old friend of Jackson's father, and had promised to take an interest in his son; and Jackson had counted a good deal on this for his advancement. He decided he would go to Mr. McArthur himself and explain matters and show him how he was being deceived.

"It was by my orders that Mr. Gilchrist was promoted," said Mr. McArthur, "and he has earned the promotion, you may be sure, or he would not be there."

"Well, you will see in the long run," said Jackson. "Just now there seems to be a run in trade in white cottons; you don't know anything about the customers he loses. He is too pious for a salesman."

"I wish all my clerks to be courteous and honest, and to treat all alike," said Mr. McArthur.

Jackson went away unconvinced, and still positive that he would prove to be the most profitable clerk in the end. He still continued to snub the small and tiresome purchasers, and to be very affable to the moneyed customers.

It was not quite six months after Percy had been promoted to the silk counter that Jackson came in one morning and saw a new face in Percy's place. "Just as I knew it would turn out," said Jackson, and, though mortified and indignant to find he was not put in Percy's place, he was comforted to find his prophecy had come true. Before night he had become so gracious that he had a pleasant word for even the small boy, whom he heartily disliked.

"Employers are all alike," he soliloquized. "When a clerk does well, they keep him back as long as they can; it

wouldn't be easy for the firm to find a clerk to fill my place at this counter."

When Jackson's next pay day came and he was promoted to the woolen dress goods counter, he was jubilant. He must relieve his feelings to some one, and as the ever-present small boy was nearest at hand, he talked to him.

"They may say what they please," he began, "when it comes to the matter in hand, they all like a clerk who has an eye for customers with big purses, and who can work off unsalable goods or make a woman think a second-class article is first-class. There was Gilchrist, who, like George Washington, couldn't tell a lie, and made a fool of himself generally; and the firm pretended they liked it. Now see where he is."

"I see," said the small boy, with an especially disagreeable grin. "Don't look much like McArthur, does she?" he continued, in a meditative way, slowly rubbing his ear and fixing his eyes on some one across the store.

Jackson's eyes followed the small boy's, but he saw no one but the shabby little woman he had superciliously stared out of countenance at the print counter, and who had never traded with him since.

"Where is she?" demanded Jackson.

"Over there at the print counter; she is forever buying prints."

"She never bought any prints while I was at that counter," said Jackson.

The small boy chuckled.

"Who is she?" asked Jackson, trying not to lose his temper.

"McArthur's sister."

"The dickens!" exclaimed Jackson, and, taking the boy by the shoulder he gave him no gentle shake. "Why didn't you tell me that before?"

But the small boy wrenched himself away and disappeared.

"I don't believe a word of that story," muttered Jackson, after giving the woman a good look, and taking note of the number and size of her purchases. "He invented that just to bother me."

The small boy had one more good story to tell, and he did not hurry about telling it.

"Do you happen to know what became of Gilchrist after he left here?" Jackson asked him one day while he was loitering in his vicinity. "Has he gone into the country and been turned out to grass? That's the only fit place for him. Of course he could get no recommendation from McArthur."

"Well," began the boy, turning the corners of his eyes up at Jackson in his peculiarly exasperating way, "he ain't exactly turned out to grass, though he is what you might call in clover."

"Out with it! I can't stand here all day talking," said Jackson, impatiently. "Where is Gilchrist?"

"In Goodwin & McArthur's office," answered the small boy.

The most crestfallen young man in the city that night was Jackson Tru-fant. "That is always the way," he muttered in the seclusion of his room; "real worth is never appreciated, and luck is against me. If I had known

who that shabby woman was, I might have made my fortune."

Needham, Mass.

## W. F. M. S. NOTES

— Auxiliaries desiring speakers for the W. F. M. S. can call or send to Headquarters, 36 Bromfield St., and information will be gladly furnished.

— Miss Belle J. Allen, who was with Miss Maud E. Simons in that terrible accident in Japan, has been in Boston for a week, and favored Headquarters with a call. The physicians continue to prescribe perfect rest for her, as she is far from having recovered her strength from the shock given her by the death of Miss Simons, and her own fearful illness at that time.

— Rev. and Mrs. Geo. B. Smyth, who are stopping at the Wesleyan Home in Newton, have kindly consented to speak for the W. F. M. S. auxiliaries. Address them at the Home.

— Miss M. S. Danforth began her fall itinerary for the W. F. M. S. on Sunday, Sept. 17, with Mrs. Wriston at Holyoke. A few dates are open for engagements for her, which can be filled by applying to Room 29, 36 Bromfield St., Boston.

— The first meeting of the Board, Sept. 13, was of great interest. There were present three missionaries — Misses Allen and Atkinson and Mrs. G. B. Smyth; also Misses Organ and Stearns, who go to the foreign field in November. Miss Allen spoke a few words full of inspiration. Mrs. Smyth, who is at the Wesleyan Home for a time, was presented and spoke briefly. Miss Stearns carries our greetings to Miss Nichols as she goes to the Women's College in Lucknow, looking forward with pleasure to her work there. Miss Organ has happy anticipations of work in Shahjahanpur.

— A missionary meeting was about to be held at Old Orchard on the 16th of August. Dr. Butler was invited to be present and offer the benediction at the close. He said, when there was a demur to this: "I want to go. I will go, for" — turning to his wife — "there will not be a more prayerful or more sympathetic hearer there than I shall be." These were among his last words, for in about two hours the death angel summoned him, and he who had been a firm promoter of the organization, and lovingly realized its work and worth, soon ascended to the presence of the King of missions, the Lord Christ.

— Mrs. Scranton writes from Lausanne: "Both my son and I are in haste to be back in Korea and take up our share of the burden."

— Miss Alice Means, of Moradabad, sends cheering news of the opening of the school: "The wheels have started, a satisfactory matron is in charge, and I think it is the nicest school in all India."

— From Miss Easton, Naini Tal, we glean cheering reports of the work. Miss Nichols was in Naini Tal at the date of her letter.

— Miss Miranda Croucher writes: "We are overjoyed at the prospect of the Alderman Memorial."

— Miss Ella E. Glover arrived in Tientsin May 25, and is appointed to open the Sarah L. Keen Memorial School.

— Miss Martha Sheldon writes in her usual thrilling style of a trip she has lately taken over the mountains that border Tibet. In one place they had to cross a river on logs of wood that were very uneven, when a false or shaky step would have sent the traveler into the raging torrent of the Kail-Gunga below. Intrepid travelers often hes-



itate at such a passage, yet this missionary goes there over fearful roads that she may have an opportunity of sending teachers into Thibet to preach to the people, hold Sunday-schools, etc. Very frequently, after a long, arduous climb made on foot to save the strength of the donkeys, she will sleep on the roof of a hut, and rest sweetly after having preached herself. She tells of customs among the people in those high mountains which so strongly manifest the evils that fall on women in those idolatrous regions, that one longs to send them the Gospel. A woman's tongue and hands are at work for her sisters in those heathen countries, and she has strong confidence in the power of the Holy Spirit to reach those dark hearts.

— Forty-three years ago our Mission in India had but one native Christian in our newly-formed mission, and she was murdered by the mutineers in Bareilly. On the ground where she fell as a martyr there are now a large Christian community and one of our numerous large orphanages for girls, where, literally, thousands of little ones have been received and trained for the service of the Lord Christ in India. These are the heritage of the women of the Methodist Episcopal Church, to whom Christ is saying, "Feed my lambs!" Tens of thousands are in the Sabbath-schools, and tens of thousands more can be gathered in when Christian women shall attend to the word given to Abraham: "I will bless thee. Be thou a blessing."

#### At Leisure from Herself

"SHE is not pretty, nor very talented, nor any of the things that usually attract people, but everybody likes her," said a girl speaking of a friend. "I never quite made out what her charm was until the other day, but I believe it lies in her always having a little bit of herself to spare."

"We were hurrying along the street together to meet the other girls, and I brushed by a woman leading a tot of a baby along the sidewalk. The woman's clean dress was wofully faded, and the baby's cloak was shabby, but I scarcely noticed them until Alice spoke to the child and slipped a cluster of apple blossoms into the little hand. The mother's face brightened like sunshine; she liked to have her baby noticed as well as any mother, but I wouldn't have thought of it, and Alice did."

"When we joined the other girls we were all full of our class concert, and Alice was as much interested as any of us, but nevertheless she was the only one who saw that an old gentleman was searching the grass as if he had lost something, and she stopped to find the spectacles he had dropped. That's the way always. The rest of us are swallowed up in what we are doing, but Alice isn't—quite. She has a quick eye, a ready hand, and is never so busy with herself that there isn't a little bit of her left for others."

— A. W. H., in *Wellspring*.

#### No Time for Loneliness

THE busiest people of the world are not the unhappiest. Sorrow may come into the most active life, but the spirit of industry is a balm even for trouble. Many a boy or girl away from home might with advantage copy the example of the youth mentioned in the following sketch from life.

To the great city came Ned from his home in a remote village. There he knew every man, woman, child, horse and dog. In the city he knew only one or two persons outside his place of business. Calling on one of these one evening, she said to him, —

"I have been worrying about you, fearing

that in this wilderness of a city you must be homesick. Haven't you been?"

"No," said Ned, "I haven't had time to be homesick. All day I am busy with my work, and at night I am studying so as to become an expert electrician before I begin on my course of medical study, and I really haven't had time to be homesick."

"What do you do with yourself on Sundays?" inquired his friend.

"In the morning I go to church, in the afternoon I go to the Young Men's Christian Association, and at night I go to church again. I always write home on Sundays, and that takes up the time that I might have to be lonesome in."

"That young man will succeed," said the lady, when speaking of him to a friend; "he carries his atmosphere with him, so he doesn't get out of breath." — *Young People's Weekly*.

### BOYS AND GIRLS

#### SOMETHING UNUSUAL

He hunted through the library,  
He looked behind the door,  
He searched where baby keeps his toys  
Upon the nursery floor;  
He asked the cook and Mary,  
He called mamma to look,  
He even started sister up  
To leave her precious book.

He couldn't find it anywhere,  
And knew some horrid tramp  
Had walked in through the open gate  
And stolen it, the scamp!  
Perhaps the dog had taken it  
And hidden it away;  
Or else perhaps he chewed it up  
And swallowed it in play.

And then mamma came down the stairs,  
Looked through the closet door,  
And there it hung upon its peg,  
As it had hung before.  
And Tommy's cheeks turned rosy red,  
Astonished was his face,  
He couldn't find his cap—because  
'Twas in its proper place!

— *Youth's Companion*.

#### MAKING THE BEST OF IT

WHEN grandma came into the nursery she saw Ted staring out of the window with a scowl on his forehead. Mary Esther was lying stretched out on the floor, drumming her heels up and down, and Dick was pulling the cat's tail.

"What's the trouble, Teddy?" she asked, sitting down in her chair and beginning her knitting.

"Oh, this rain is such a bother!" said Ted. "I was going over to John's to make a bird house, and I took my tools over last night to have them there; and now I can't go because I've got a cold and it rains."

"I saw a carpenter making a mud house the other morning without tools," began grandma; and the three children came over and clustered around her chair.

"And that wasn't all," she went on. "He had no arms, and he made it with his head."

"He acted very oddly, too," said grandma, lifting Dick up on her lap. "First, he rubbed his floor in; and he sang a funny little song as did it. Then

he went off for more mud. When he got back he walked in every direction but the right one, and I thought he had lost his way; but I really think he wanted to make me stop watching him, for he finally got there and he went on building, always singing his queer little song. After his pile of mud was large enough, he pressed his head against one end until he had bored a little round room in it. I thought it must be hard work, but he always sang, and seemed determined to make the best of it."

"Where is his house?" asked Dick.

"Out in the roof of the back porch," said grandma. So they all scampered off to find it.

"Oh, yes!" said Ted, pointing up in one corner. "There it is. It's a mud-dauber's nest."

"It's a wasp's, I think," said Dick.

"Well, a mud-dauber is a wasp," said Ted, laughing. "That's built better than I could do with tools," went on Ted. "I believe I'll make the best of it, too."

So when grandma saw them again, Ted was mending Mary Esther's doll's head, which had waited a long time for her glue medicine, Mary Esther was sewing on her doll's quilt, and Dick was rubbing up the nickel parts of their bicycle; and they sang so hard and worked so steadily that when the dinner-bell rang they were surprised to find the rain all stopped and the sun shining. — *The Outlook*.

#### GROWING A GRANDMOTHER

HE was a wee little man, only three years old, but very brave, courageous and uncomplaining—more courageous and uncomplaining than any one knew, for though he was only a baby, he had trials to bear, says the *New York Times*. The family had gone to a new country in the far West, the mamma, this little man, and the sister, a little older.

It was a very new country, very different from the city in the East, where they had left many friends, relatives, and, nearest of all, a dear old grandmother. The mamma was so busy in her new home that she had little time to devote to the babies except to see that they were clean and well fed. So the little ones were lonesome sometimes, as mamma found out one day in a way that brought the tears to her eyes.

The little three-year-old had been very busy and very quiet, making a big hole in the ground with such earnestness of purpose that, fearing the little fellow was planning some mischief, she went to see what was being done. The hole was completed when she reached the spot, and in it had been placed something that she took out and examined with wondering curiosity. It was the strangest thing to go into a hole in the ground—an old daguerreotype, a picture of the dear grandmother at home.

"Why, baby," exclaimed mamma, "what are you doing with this?"

"I fought," said the little man, with a quivering lip and all the pent up loneliness of homesickness in his voice as he tried to explain—"I fought, may be, if I planted it, another grandma would grow."

## THE SUNDAY SCHOOL

## Fourth Quarter Lesson II

SUNDAY, OCTOBER 8, 1899

ESTHER 3: 1-11.

REV. W. O. HOLWAY, D. D., U. S. N.

## HAMAN'S PLOT AGAINST THE JEWS

## I Preliminary

1. **GOLDEN TEXT:** *If God be for us, who can be against us?* — Rom. 8: 31.

2. **DATE:** About B. C. 473. "The story of Esther belongs in the fifty-eight years' interval between the sixth and seventh chapters of Ezra. It was after the dedication of the second temple (B. C. 515), and before Ezra came to Judea (B. C. 458)" (Peloubet).

3. **PLACE:** Shushan, or Susa.

4. **THE BOOK OF ESTHER:** The authorship is unknown. Though one of the latest of the Old Testament writings, the Jews put a high value upon it, ranking it next to the Pentateuch, and more precious even than the Prophets, or Proverbs, or Psalms. On the other hand the early Christian Fathers were extremely reluctant to admit the book to the Canon, and Luther wished it did not exist, "for it hath too much of Judaism, and a great deal of heathen naughtiness." Says Dean Stanley: "It is the one example in the Sacred Volume of a story of which the whole scenery and imagery breathe the atmosphere of an Oriental court as completely and almost as exclusively as the 'Arabian Nights.' Alone of all the books of the Old Testament it contains no reference to the Holy Land, and it never names the name of God from first to last. The story of Esther, glorified by the genius of Handel and sanctified by the piety of Racine, is not only a material for the noblest and gentlest of meditations, but also a token that in the daily events, the unforeseen chances of life, in little unremembered acts, in the fall of a sparrow, in the earth bringing forth fruit of herself, God is surely present. The name of God is not there, but the work of God is."

5. **HOME READINGS:** Monday — Esther 2: 15-23. Tuesday — Esther 3: 1-11. Wednesday — Esther 3: 12 to 4: 3. Thursday — Esther 4: 4-17. Friday — Esther 6: 1-11. Saturday — Esther 7. Sunday — Prov. 16: 5-19.

## II Introductory

Our lesson opens in the twelfth year of Xerxes (Ahasuerus), who reigned B. C. 486-465. On his return to Persia, after his ill fated expedition to Greece and defeat at Thermopylae and Salamis, he selected for his queen, though ignorant of her race, the beautiful Jewess Hadassah, or Esther, in place of Vashti whom he had deposed five years before. Esther had been brought up by Mordecai, a Benjamite, one of "the children of the captivity;" she was "his uncle's daughter, and had neither father nor mother, and the maid was fair and beautiful." The favorite at the court just now was Haman the Agagite. An homage scarcely inferior to that paid to the king himself was shown to Haman. All the people bowed before him with Oriental prostrations, with one solitary exception: "Mordecai bowed not, nor did him reverence." The anger of Haman when he perceived this slight, and learned further that Mordecai belonged to that hated race which had doomed his own to destruction, was so great that he disdained to lay hands on the offender alone; nothing but the extinction of the entire Jewish community within the bounds of the empire would appease his wrath. So they first "cast Pur, that is the lot," before Haman to determine when this vengeance should be visited; and having fixed upon the month Adar, Haman easily bargained with the king

for an edict for the wholesale slaughter of the Jews on the 13th day of that month. The decree went forth to every province, and then "the king and Haman sat down to drink, but the city of Shushan was perplexed," and there was great mourning among the Jews throughout the land.

## III Expository

1. After these things — the selection of Esther for queen, and the discovery by Mordecai of the conspiracy against the king which resulted in the execution of two of his chamberlains (see preceding chapter). King Ahasuerus — the Xerxes of history, a son of Darius Hystaspes; a vain, licentious, blood-thirsty ruler, "a nearly perfect embodiment of most of the qualities which a ruler of men ought not to possess" (Gladden). Promote Haman . . . the Agagite. — Nothing is known of him outside the present history. "Agagite" may stand for "Amalekite," after King Agag, the Amalekite king who was spared by Saul and hewn in pieces by Samuel (1 Sam. 15: 8). Rawlinson, however, discredits this supposition. Set his seat above all the princes — made him prime minister possibly, or gave him the honors of that office.

2. All the king's servants . . . bowed (R. V., "bowed down") and revered (R. V., "did reverence") — the usual Oriental prostration. The king had so commanded — an unusual order in such cases, but probably given because his exaltation was unwelcome for personal or race reasons. Mordecai — a Persian name, meaning "the worship of Merodach" (Persian Mars, or god of war). He was Esther's cousin and guardian. He traced his descent from Kish, the father of Saul. Bowed not (R. V., "bowed not down"). — His religious training forbade it.

Greeks occasionally refused to prostrate themselves before the great king himself, saying that it was not their custom to worship men. Mordecai seems to have had the same feeling. Prostration was, he thought, an act of worship, and it was not proper to worship any one excepting God. Mordecai is represented in the apocryphal Esther (13: 12) as praying: "Thou knowest, Lord, that it was neither in contempt nor pride that I did not bow down to Haman; for I would have been glad, for the salvation of Israel, to kiss the soles of his feet. But I did this that I might not glorify man more than God; neither would I worship any, O God, but thee" (Hurlbut).

3, 4. The king's servants. — They were quick to notice Mordecai's attitude, and to call him to account. Every time Haman passed within the palace or passed out they prostrated themselves with unfailing regularity. They demand why he disobeys the king's precept in this matter. His plea that he was a Jew and could not therefore give to man the worship reserved for God alone did not satisfy them. They reported the matter to Haman, who, apparently, had not noticed Mordecai's non-conformity and disrespect. Whether Mordecai's matters would stand — "whether his excuse would be allowed, as was that of the Spartan ambassadors who declined to bow down before Artaxerxes Longimanus" (Rawlinson).

5, 6. Then was Haman full of wrath — against the impertinent Jew who dared to slight the king's favorite, and disobey the order of his royal master. Possibly he reflected that other Jews might follow Mordecai's example. He thought scorn to lay hands on Mordecai alone. — That would be too light a punishment. The death of the man who had affronted him would not pacify his wrath. The whole hated race should suffer; there should be a wholesale extinction of the Jews wherever they might be, in city or province.

Massacres on a large scale — not unknown in the West, witness St. Bartholomew's — are of frequent occurrence in the East, where human life is not held in much regard, and the caprices of absolute monarchs determine the course of history. There had been a general massacre of the Magi upon the accession of Darius Hystaspes, the father of Xerxes (Herod. III, 79), and one of Scythians about a century before (ibid. I, 100). These were examples which might occur to Haman. A later one is the Roman massacre of Mithridates in B. C. 88 (Pulpit Commentary).

7. In the first month . . . Nisan — the first month of the Jewish ecclesiastical year, corresponding nearly with our April. They cast Pur — Persian for "lot," and the word from which "Purim," the name of the feast commemorating the Jewish deliverance, is derived. The "lots" were cast before Haman to determine the "lucky day" for wreaking his vengeance. "The practice of casting lots to obtain a lucky day obtains still in the East, and is probably extremely ancient. Assyrian calendars note lucky and unlucky days as early as the eighth century before Christ. Lots were in use both among the Oriental and the classical nations from a remote antiquity" (Terry). From day to day. — The lucky day did not turn up for nearly a year, and the thirteenth day of the month Adar (corresponding nearly to our March) was selected. The selection of course did not require the whole year. It is probable that the particular day of the month was first picked out by lot, and then the month. The Jews therefore would know of their doom months beforehand.

8, 9. There is a certain people scattered abroad and dispersed. — The Jews remained separate, though scattered, during their captivity. They did not intermingle with their conquerors, they preserved their identity, inspired by the hope of a return from exile. So the race still "dwells alone, and is not reckoned among the nations," nor absorbed by them. Their laws are diverse. — Emanating from Jehovah, they could not help being "diverse" from those framed by men, and



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especially by men of that age. Neither keep they the king's laws. — Whenever the "king's laws" contravened God's laws there was always ready a Daniel or a Mordecai to rebel. Not for the king's profit to suffer them. — The indictment was brief, cogent and truthful. The Jews were not comfortable neighbors. They would not assimilate. They would not conform. They were apart, peculiar, and had an offensive superiority that ought not to be tolerated. So Haman argues, and then he proposes that they be wiped out. Will pay ten thousand talents of silver — from fifteen to twenty millions of dollars if we reckon the Babylonian talent at from \$1,500 to \$2,000 in value. Probably Haman thought he could reimburse himself from the spoils of the slaughtered Jews.

10, 11. The king took his ring from his hand and gave it unto Haman — thus conferring upon him royal authority in any decree which the latter might formulate. The impression of the signet ring upon a document was a warrant that none disputed (Esther 8: 8). Many of these old rings have been found, one of them belonging to Darius Hystaspes. The silver is given to thee. — Possibly the king refused to bargain and told Haman to keep his talents and do with the people as he liked; but, on the other hand, he may have considered that there would be much spoil, and that he would therefore accept Haman's bribe and let the latter pay himself back if he could.

Thus the great plot was laid and seemed sure of success. A crisis of Jewish history was at hand. Letters were despatched all over the empire for the destruction of the whole nation of the Jews, on the thirteenth day of Adar, about the first of March, B. C. 474, four or five years after the marriage of Esther (Peloubet).

#### IV Illustrative

The great king was idling his life away in the fortress palace of Shushan, among the cool mountain breezes of his metropolitan province, while his generals and soldiers were fighting and dying for him in the East and West. The story opens in the third year of his reign, about seven years after the battle of Marathon, while the war with Greece, so disastrous to Persia, was still raging. But the majestic empire of Cyrus and Darius still held together, from India to Ethiopia, embracing one hundred and twenty-seven provinces, and surrounding its chief with almost unimaginable splendor and wealth. The city of Susa lay about one hundred and fifty miles north of the head of the Persian Gulf, in the uplands of Susiana, a mountainous region east of the Tigris. The region was a proverb for its luxuriance and fertility. The capital was famous for its palace fortress, one of the residences of the great king, each monarch apparently adding a house for himself to the vast piles already built by his predecessors. Huge mounds are now the only relics of all this magnificence, but at Persepolis, in the mountains, about three hundred miles to the southeast, the remains of a palace built by Xerxes himself help us to realize the splendor of that of Shushan. No interior of any building, ancient or modern, not Egyptian Karnac, not Cologne Cathedral, can rival in space and beauty the palace of Persepolis, and the only feature found at Persepolis which was wanting at Susa was the splendid staircase — "the noblest example of a flight of stairs to be found in any part of the world." All else was in Shushan, "the palace fortress" — the colossal bulls at the entrance; the vast pillars, sixty feet high, along its nave; the pavement of colored marbles, as the author of the Book of Esther repeats as if recalling color after color that had feasted his eyes — "red, and blue, and white, and black;" and the curtains hanging from pillar to pillar — "white, and green, and purple" — fastened with cords of "white and purple" (Stanley).

"Thank God for Mother!"

**A**FTER one of the hard-fought battles of the war, a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said: —

"Well, my brother, what can I do for you?"

He supposed, of course, the young fellow would want to cry to God for help in his extremity; but it was not so.

"Chaplain," said he, "I want you to cut a lock of hair for my mother; and then, Chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. Oh, she is a good mother. Her teachings are my comfort now. And then, Chaplain, thank God that by His grace I am a Christian. What would I do if I were not a Christian? And thank Him for giving me dying grace."

He makes this hard bed feel 'soft as downy pillows are.' And, O Chaplain, thank Him for the promised home in glory — I'll soon be there."

"And so," said the chaplain, "I knelt by his bed with not a petition to utter, only praise and thanksgiving for a good mother, a Christian hope, dying grace, and an eternal home in glory."

— Bunyan tells us how much Christian was discouraged by the report of Timorous and Mistrust about lions in the path. So it was with Paul. On this journey to Jerusalem he was constantly meeting with people who said, "Don't go." And how many people there are who would have replied, "Perhaps you are right," and have laid down their bundles. Never do that, but persist in carrying your bundle to your journey's end, in doing your duty until it is completely done. — Rev. W. Wilberforce Newton, D. D.

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OUR OFFER FULLY EXPLAINED IN ZION'S HERALD, March 29.

## Epworth League Department

Edited by REV. FREDERICK N. UPHAM.

### Fire Chaplains

The following item from the *Canadian Epworth Era* suggests to us the pressing need today of *Emergency Christians*, ready to respond at call. The prayer-meeting needs them to break up the dreadful pauses; the pastor needs them to help him welcome the strangers; they are constantly in demand. Jesus needed Simon of Cyrene to help Him bear His cross. May He depend on you?

"One result of the frightful Windsor Hotel fire in New York, at which so many people lost their lives, is the appointment of two chaplains of the fire department. These two clergymen are Rev. James L. Johnson, of the Protestant Episcopal Church, and Rev. William Smith, of the Roman Catholic Church. They serve without salary, but are provided with uniforms, horses, and wagons, and rank as battalion chiefs. They are expected to respond to all second alarm calls; and last week they began their work by responding to an alarm about 1 o'clock in the morning, which necessitated a rapid drive of over five miles."

### Right Relations

Isn't that one way of saying *religion*? Surely the Master meant that in His marvelous triple parable in the fifteenth chapter of Luke, where He described the recovery of the lost sheep, the lost coin, and the lost son. The sheep ought to be under the shepherd's care, the coin was intended for currency and not to be hidden, and the boy ought to be at home. Sin, then, is not the natural state. It may be, and, alas! is, *habitual*, but it is never natural. Sin is an interloper. It is a usurper. Right relations imply being in the fold for the sheep, being in use at full value for a coin, and being at home for a child — and that is the naturalness and simplicity of the Gospel.

### The New England Cabinet

This body will hold its semi-annual meeting at Willimantic, Conn., Wednesday, Oct. 18, in connection with the Epworth Convention of the Norwich District. Various members of the Cabinet will speak before the Convention. Rev. Luther Freeman, of Portland, New England's Epworth president, will deliver the address of the evening. The following evening, Oct. 19, Mr. Freeman will speak at the New Bedford District Convention in New Bedford, Mass.

### This Wonderful Century

The *Onward*, a paper for Methodist young people published at Toronto, has this extraordinary article from the pen of McMaster, the historian. It would be both profitable and interesting to read at an Epworth Literary meeting, or as a part of an evening's program: —

John Bach McMaster, the historian, writes to a New York newspaper the following interesting article under the title, "Contrasts in History: " —

A century ago, not even in the homes of the richest was there a furnace, or an open grate, or a bath-room, or a gas jet. The

warming-pan, the foot-stove, the four-post bed, with its curtains to be drawn when the night was cold, were still essential.

Every merchant kept his own books with his own hand, wrote his own letters with a quill pen, and when they were written let them dry or sprinkled them with sand.

Not a flagged sidewalk, not a Belgian pavement, not a foot of asphalt, then existed in any part of New York. Lying on the sidewalk at your feet is an envelope; but envelopes were unknown. In the corner of the envelope is a stamp; but stamps were unknown. A letter was then a single sheet of paper, no matter how large or small, was folded and sealed with wax, and to send it to Boston or Philadelphia cost eighteen and a half cents. To send it to Pittsburg cost twenty-five cents. To carry it to Pittsburg and bring back an answer would have required eighteen days, even in summer.

At the lamp-post, which would then have been a wooden post surmounted by an oil lamp, is a postman emptying a letter-box; but neither a letter-carrier nor a letter-box then existed in the United States. There was then but one mail a day from New York to Boston or Philadelphia, then the capital of the country, and but three a week to Albany.

In 1799 there were but seventeen daily papers in all the United States, not one illustrated paper of any sort, not one scientific paper, not a trade journal, not an illustrated magazine. All the printing done in the city was on hand presses. Today the Hoe octuple press can run off 96,000 copies of an eight-page newspaper each hour. To print this number on the hand-press of 1799 would have taken so long that when the last copy was printed the first would have been three months old!

Note the vehicles that pass by you today — the omnibus, the horse car, the trolley car, the ambulance, the police patrol, the express wagon, the furniture van, the delivery wagon of the departmental store, the newspaper wagon delivering papers to a crowd of boys, the small cart, the push cart of the notion vender, the steam fire engine, the hose cart, the automobile, the hansom — all created since 1799.

Nobody one hundred years ago had ever seen a tall building, a metal water pipe, an iron rail, a gas jet, an elevator, or sent a telegram, or touched an electric button, or heard the steam whistle of a factory, or spoken through a telephone, or looked through a pane of glass six feet square. Look into the shop windows. Hardly an object in any of them could be even named by a citizen of New York who died in 1799, could he come back and behold them.

Such a man never in his life saw a sewing-machine, nor a lawn mower, nor a typewriter, nor a copying press, nor a steel pen, nor a piece of blotting-paper, nor a revolver, nor a breech-loading gun, nor a friction match, nor an envelope, nor a rubber shoe, nor any article made from the gum of the rubber tree. He never beheld a photograph, nor a lithograph, nor a chromo, nor a camera, nor an electric light. But why call the long roll?

### A Call to Prayer

For the past three years a time for special united prayer for our Leagues has been appointed. Many chapters have conducted special services and won souls to Christ. Wherever recognized, the plan has been a blessing.

October 6-16 is the week appointed this year. Let us begin now. The fall months are the best of the year for revival work. A week of earnest and devoted effort on the part of the League will be the best possible preparation for the further work that the general church may inaugurate later. We urge every president in the First District to immediately consult with their pastor and decide upon some method of arousing the young people to definite evangelistic effort. The sixty thousand Epworthians in these New England States can lead the church to victory, if they will.

LUTHER FREEMAN,  
President First District.

### Secret of the Salvation Army's Success

We believe it is their *love*. William Booth and his large and gifted family have found Paul's more excellent way, and Drummond's greatest thing in the world — *love*. It is more than conviction, more than enthusiasm, greater than heroism, and goes beyond consecration, for it is the life of them all. Without love conviction is bigotry, enthusiasm becomes fanatical, a hero is simply reckless, and consecration loses its power. We quote more at length than is our custom, for the purpose of showing *Love in Preaching*, and then *Love in Practice*. The first is from a recently published book, "The Only Thing," by Miss Evangeline Booth, the General's youngest daughter, and Commander of the Army in Canada. As a piece of descriptive writing it is a gem. As a sermon on Love it is filled with an unction from on high: —

#### LOVE IN PREACHING.

The day was far spent; nay, it had passed. Its blood-prints the heavy tramp of all time can never efface. The merciless crowd which had feasted their eyes upon that ghastly and inhuman spectacle had dispersed, the excited and vulgar laughter night's sympathetic silence had hushed, and the tier above tier of empty seats seemed strangely to add to the desolation of the hour. The sky had wrapped itself in its blackest mantle, and apart from the kindly light lent by the stars revealing the mangled forms of the martyrs and the sound of the intermittent roar of the well-feasted beasts, there was nothing to be heard or seen.

A few hours previously Rome's vast amphitheatre had been alive with a massive throng. The stony galleries held hundreds of the highest and chief men of the city. Rome's fairest and brightest matrons were there — all her prided beauty bedecked with jeweled apparel, gathered for the scene, youth with all its would-be tenderness and innocence, and old age doing everlasting wrong to the honor of gray hairs, were also spectators; the Emperor's Imperial Guards, in readiness to execute Nero's each capricious wish, were onlookers, until right round the immense space no empty place could be found. That great God-contending crowd, with every evil instinct awakened, every evil passion excited, every mind on fire with brazen, lustful gaze, did watch for the first sight of the victims. The murmur of voices grew louder, the ribald song and the coarsest of jests rose higher, composing a clatter, the



echo of which must ever and anon fall with the rudest discord upon the ears of the virtuous of every nation, for this coarse combination of sound, if lost, was not to be destroyed in the louder and unanimous applause which greeted the signal that "the Christians were coming."

Then entered that handful of men and women for whose destruction the vast throng of onlookers and the savage lions in cages beneath hungrily waited. A little procession—despised, trampled upon, ridiculed, accused, deemed only fit by reason of their sufferings and agony to provide sport for the Emperor and that bloodthirsty multitude! But their faces are like unto angels, ashy pale, yet lit with a radiance which could only be borrowed from the skies. Some trembled, but none did falter; some wept, but none showed fear; some grasped firmly the hand of a comrade, but none hesitated or turned. Upon the countenance of the weakest could be traced the power of a strong purpose, the strength of undying love, the triumph of an unshaken faith—truly throwing on to the canvas of time a picture upon which millions will gaze through all eternity.

I fancy I see them come—mother and daughter, husband and wife, sister and brother, and I see even children there. Some cheeks are tear-stained, some hands are clasped, some forms are worn, some so weak, some so young, some so fair, some brows have already caught the rays of life's setting sun, and their feet tremble in the paths of its late autumn, but they speak words of cheer and courage to a frailer and a younger one. Some pray, "Into Thy hand I commit my spirit." "Thou hast redeemed me, O Lord God of truth." "Jesus, I come, I come." Some sing. They sing even songs of praise! They seem not to see the greedy gaze of diabolical appetite, neither do they meet the blood-shot glare of the beasts, starved to madness. All eyes are lifted—they look up, up, up to the hills from whence cometh their help, and by the hands of blood sacrifice lift up a faith which all the powers of earth and hell have not been able to destroy.

Is it to be wondered that a scene so divine woke a question in the most prejudiced mind, and gave birth to condemnation in the most lifeless soul?

Could so much of Heaven step through such wreck and chaos of Earth, and not declare its reality?

Could spotless Purity pass so near Uncleanliness and fall to put it to shame?

Could Love so strong meet Spite so cruel, and not reprove it?

Could Light from on high touch Darkness so deep, and not reveal it?

Would it be possible for Truth to stand face to face with Lie, and not condemn it?

They cried: "The Christians to the lions!"—and lived to prove Death cannot destroy Christianity.

Looking back through the vista of years at this picture, one great question fills our hearts: Whence their strength? Whence their courage? And above all—amid this anguish and contest for their faith—whence their patience and their peace?

Do we not find it springing from that root which sends forth ten thousand times ten thousand blossoms of brightest, choicest character into this desert-world of ours—the root of Love? Planted nineteen centuries ago on Calvary's hill, its upspringing thrusting aside the tomb, destroying the sting of death and bringing healing for the nations—has not its essence been the motive of every true self-denial offered by the followers of the Crucified, both in the days of the martyrs and our own times?

It was Love! It was love that endured. Through the long, wakeful nights, in damp

prison cells, on the rack of torture, when the frame was weary with want and hunger as brutal force spent its fury on trembling tenderness, it was love's pulse that beat strong, it was love that went on and would not retreat, it was love that showed a tenacity that confounded the persecutors; it was love which, when all was done to make time drag, lived through it. It was love that parted with everything, and only knew gain. It was love that stood in the fires and was not burned. It was love that went through death and was not killed. It was love that shouted the declaration from the martyr-hill which still rings out on earth and in heaven. "Whether there be prophecies they shall fail, tongues they shall cease, knowledge it shall vanish away," but love can never break down, can never go back, can never die. "Oh, wonderful, matchless love divine!"

#### Mercy and Help — A Splendid Report

Through the thoughtfulness of the pastor, Rev. Chas. A. Littlefield, we are able to publish this report presented by Miss Edith M. Balch, chairman of the Mercy and Help department of the League in the Walnut St. Church, Chelsea, Mass. Its features are practicable. "Go thou, and do likewise."

The Mercy and Help department have certainly worked faithfully by their motto: "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow His steps."

Business meetings were held every month and have been well attended.

At Thanksgiving time, the usual work, that of providing dinners for needy families, was taken up. Thirty names were on the list. Money for this work was obtained through an appeal from the pulpit, and also through the League members who gave as much as they wished in a small envelope as an offering the Sunday previous to Thanksgiving. Some soliciting was done for vegetables, groceries and pastry, and a large donation of groceries, fruit and clothing was received from the pupils and teachers of the Williams School. Thus twenty-five large dinners were sent out, and the other five, which made up the thirty, were provided for by the Bellingham League, and so all were supplied.

At Christmas time, baskets of fruit very prettily trimmed and accompanied by a Christmas Greeting were sent to the sick and elderly members of the League and Church. Eighteen such baskets were sent out, in five of which were pretty booklets. Twenty-four little children were made happy with a small gift. Five pretty dolls, six bright scrap-books, story books and games made the little ones glad. A box of popped corn and candy accompanied each gift. A friend of the department gave a large dinner which was sent to a needy family.

At the time of the special meetings at the church many tracts were distributed. A Bible was supplied to a family which was found to be without one.

Books have been loaned to the sick, and many papers and magazines have been given away.

At the suggestion of our president, this department began to look around for some land where flowers might be cultivated for use during the summer. A member of our church kindly loaned a large piece of land off Garfield Avenue, and there we have the Mercy and Help Garden. After much anxiety and hard work, and many discouragements, at last the fruit of their labor may be seen. The encouragement of our president meant much to this part of the work. Many of the sick and aged on our list have received a bouquet each week. This department has also sent some to the shut-ins in the West End of Boston, and also to the

Children's Ward of the Massachusetts General Hospital. The Frost Hospital has been remembered, and already 156 bouquets have been distributed and as many more may be given away before the middle of October.

A pair of chamber slippers, an assortment of fruit, and a jar of preserves were sent to one of our shut-ins.

A new work, that of holding half-hour praise-services at the homes of the sick, has been taken up, and twelve such services held, but there is a wide field for such work. At the Frost Hospital, together with the Bellingham Chapter, praise-services have been held every other month.

Fifteen children were brought into the Sunday-school and special care taken that their attendance was regular.

The year was begun with 40 garments on hand; 239 garments have been given away, and there are still 18 on hand for the fall and winter work.

Five hundred and fifty-eight calls have been made, 69 being made in the month of April alone.

This department began the year with a debt of \$7, but by a penny scheme \$10 was realized and the debt cleared. One member gave a pleasing entertainment and presented the department with \$7, and \$6 has been collected as dues from the members. During the year \$56.08 has been received; \$20 was spent for groceries, and at Thanksgiving \$16 was spent. Group photographs of the church and pastor have been sold in order to help a gentleman who is an invalid to spend a few weeks at the seaside in hopes that he would be greatly benefited. Sixty have been sold and \$12.50 for fifty of them received. This makes the total amount of money that has passed through this department, \$68.58.

"I saw a toiling woman, sinking down  
Footsore and cold.  
A soft hand covered her—the humble gown,  
Wrought into gold,  
Grew straight imperishable, and will be shown  
To smiling angels gathered round the judgment throne.

"Wrought into gold! We that pass down life's hours  
So carelessly,  
Might make the dusty way a path of flowers  
If we would try.  
Then every gentle deed we've done, or kind word given,  
Wrought into gold, would make us wondrous rich in heaven."

**\$18,000 To be  
in Cash Given  
Away**

On the fifteenth of next April to all agents sending 20 or more subscribers to  
**The Ladies' Home Journal**  
AND  
**The Saturday Evening Post**

One thousand dollars to the agent sending the largest list—\$750—\$500—\$400—and so on.

\* 764 cash awards, together with the general fund of \$3000, amounting to \$18,000, will be given in addition to the agent's commission and the special rebates for large clubs.

Send for full particulars.  
Profitable work all winter.

The Curtis Publishing Company, Philadelphia

## League Prayer Meeting Topics for October

REV. MATTHIAS S. KAUFMAN, Ph. D.

October 1—Our Own Church: Bishop Simpson's Motto for the Epworth League. (A meeting to discuss denominational work, led by the pastor.) Psa. 122: 2-9.

"We mark her goodly battlements,  
And her foundations strong,  
We hear within the solemn voice  
Of her unending song."

"Our own church." How endearing the phrase! What memories it awakens! What hopes it inspires! How deeply has the church of our choice been woven into the warp and woof of our lives! In health we love to frequent her courts. In illness we long for the sanctuary. The youthful heart may find, in her, hymns of buoyancy which respond to its own matin music. There the strong man is strengthened for the struggles of the day. Upon the afflicted heart is poured from the gospel cruse the oil of consolation. For the aged a sweet plaintiveness is diffused which chimes with the vesper strains of their own sunset hours. Beautiful church home! Powerful conservator of all that is lovely and useful in this world and in that which is to come!

"Brethren in Christ! to holier things the simple type apply,  
Our God Himself a temple builds, eternal and on high."

### BISHOP SIMPSON'S MOTTO.

"We live to make our church a power in the land." Right. Every healthful mind must approve of that. If a denomination is fit to live at all, it ought to live with all its might; eager for power, not for self-glory, but to lift humanity's burdens and alleviate its troubles.

"We live to make"—we, all of us. Each member has a part to perform and ought to take delight in doing it. But this sentence is only one hemisphere of the rounded motto. "We live to love every other church that exalts our Christ." This is a blessed catholicity. It gets out of self into Christ. It looks and feels like Him. To labor unselfishly for the upbuilding of our own denomination and then rejoice sincerely in the genuine prosperity of every other branch of Christ's great church, demands a nobly developed soul and far-reaching sympathies.

### OUR CHURCH WHEEL.

1. The Hub. This is loving personality, transformed, transfigured, consolidated, tempered by the indwelling of Christ Himself.

2. The Spokes. These reach out from the grand centre and are essential supports of the wheel—(a) Faith. Unbending confidence in Christ as capable and willing to perform all that He has promised steadies the life. (b) Courage. Flabby, sickle, flimsy is the soul that is a chronic faint-heart, ever fearful and afraid. (c) Hope. Every Christian should be a person of great expectations. With such a bountiful Giver as God, there will be realized better results than our largest imaginings. (d) Industry. Laziness is at the root of the Christian's inactivity and indifference. We tire so easily. Indeed, many are so weary that they cannot bear to face any work save such as promises an easy time. Blessed is he who enjoys hard labor for Christ. (e) Perseverance. Forever at it. Some one gives this definition of perseverance: "Firstly, take hold; secondly, hold on; lastly, never let go." This is one essential of permanent success. (f) Enthusiasm. Not fanaticism, but that surging inner exertion of divinely implanted energies which proves the presence of Deity; eagerness and joy in doing good.

3. The Tire. This holds in place all the rest of the wheel and aids each part in meeting suc-

cessfully its design. What is this other than an all-dominating purpose to do God's whole will, embracing the entire round of suffering—saying, doing, being just what He may require?

Our Methodism has many wheels—financial, social, missionary, evangelistic. All should be kept in perfect repair, ready to revolve with ease and with suitable speed. Never were the demands upon our church so exacting as in these last days of the century. Before us is the sublime task of winning two million souls to Christ and laying two million golden eagles upon God's altars for advancing His cause. Surely, such a stupendous undertaking, so worthy of a great denomination, ought to stir every Methodist heart to an enthusiastic determination to arise and go forward with an all-conquering might. Oh, for the Holy Spirit's power to come speedily and abide with every member of our church and of all Christian churches!

October 8—Work Where Christ Tells You To. John 21: 1-8.

"The livelong night we've toiled in vain,  
But by Thy gracious word  
I will let down the net again;  
Do Thou Thy will, O Lord!"

It was the Lord's will that the net be cast as directed; but they did not realize at first the purpose of this Divine ordering. He commanded to cast the net on the right side of the ship; not that there was any virtue on this side more than on the other; Christ could command a school of fish wherever He chose. Possibly He chose the right side from the very force which that side carries with it, in name at least, in all true moral success. The multitude of fishes was the result of Christ's will and power. He loves to bless bountifully.

This event occurred some weeks after the resurrection. We infer that He maintained a supernatural reserve so that His disciples could scarcely discern His real person. Possibly a fog partly concealed His identity. In any case, after the marvelous draught of fishes the most loving disciple was the first to discover the risen Master. Peter "girt his fisher's coat about him," probably from sense of reverence. How much like Peter to be the first to act! Surely none other than an eye-witness could have given the exactness of this narrative.

### TIBERIAN RIPPLES.

1. Poor fishermen! All night had they toiled, with nothing to show for their effort. Is not this often our experience as Christian workers?

"Full many an anxious hour  
We watch our nets alone,  
In drenching spray or driving shower,  
And hear the night-bird's moan."

"Weeping may endure for a night, but joy cometh in the morning."

2. In the hour of defeat and dejection how blessed is the coming of our Lord! In the magnificent fresco of Heliodorus by Raphael, Onias the high priest is seen in the distant sanctuary, pleading with the Almighty to intercede in the defence of His own chosen altar. Miraculously comes the answer. While he is still supplicating the throne, a celestial horseman descending from above overthrows the sacrilegious intruder. Moreover, two angels hasten to the scene and scourge the robber. Celestial beings may or may not come to our defence; but the angel of the Lord encampeth round about them that fear Him and delivereth them. Christ's followers are assured of assistance in every extremity.

3. "Work where Jesus tells you to." After all, He is more specific in His directions than we are wont to think. It is not for us to reason why; explicit and prompt obedience is our part. A truly obedient follower of Christ lays upon all his faculties the same charge that Mary gave to the servants at the marriage feast—"Whatsoever He saith unto you, do it."

Be as a crystal glass with a light at the centre

which shines out through every part of the medium.

However limited your powers, there is a place for you, a right place. God is always aiming to have His children reach and fill the best possible positions—best for each and best for all.

The highest and purest natures most readily accept divine appointments and esteem any place in God's plan sufficiently honorable. John Newton says: "If two angels were sent down from heaven, one to sweep a street-crossing and the other to conduct an empire, they would feel no inclination to exchange employments."

"In this little while doth it matter,  
As we work and watch and wait,  
If we're filling the place He assigns us,  
Be its duties small or great?"

October 15—Lost Opportunities. Jer. 8: 20; Matt. 23: 37-39; Heb. 12: 17.

### THE KNELL.

1. "Take time while time is."
2. "A little too late is much too late."
3. "The harvest is past." "Sad, sad, the bitter wall."
4. "Ye would not." How lamentable!
5. The Greeks represented opportunity in a statue. On tip-toe it stood, indicating that it was there only for an instant. Furthermore, it had wings on its feet to suggest that it passed by in haste. On the forehead the hair was long, to show that it might be seized as it advanced towards you; but the back of the head was bald, to indicate that when an opportunity had once turned from you, it could never be caught.

6. Opportunity is from two Latin words meaning before, or "opposite a port." The sailor must enter quickly at the opportune moment. Does he hesitate? His chance is lost and he drifts. Now he must make his way back against wind and tide, losing perchance the sale of his cargo at best prices.

"There is a tide in the affairs of men  
Which, taken at its flood, leads on to fortune;  
Omitted, all the future voyage of life  
Is bound in shallows and in miseries."

A man having charge of a swing bridge, was induced by an old chum to draw it for his passing boat. He knew it was a risk and hesitated; but for friendship's sake he granted the favor. Alas! how sad the result. Before he could possibly get it closed the lightning express came thundering along and plunged into the depths below. The bridge-tender became insane. For years in a maniac's cell he cried, "If I only had not yielded! My opportunity to prove my fidelity and fitness for the position are lost, and lost forever."

During a snowstorm in Colorado a young man out in the drifting flakes became very much bewildered. He was near his home. His newly-wedded wife had placed a light in the window for him. Past it he wandered, back and forth, amid the eddies of snow, not knowing where he was. Finally he perished near the home he sought. Multitudes about us are wildly wandering about in whirls of temptation. Let us rescue them ere they fall and perish in sight of Gospel illuminations.

### LIGHTS.

1. As long as life lasts God will save any one who turns in penitence to Him.
2. "Dead! Lost!" These were the words which aroused young Adoniram Judson and caused him to turn to the Light of the World. While touring he stopped at a hotel. In an adjoining room he heard a man's voice utter these words. Learning next morning that it was his own college friend, whose brilliant infidel sarcasm had turned Judson away from the Christ he once loved, he was startled beyond expression. At once he determined to return home. He did so, renewed his allegiance to his Saviour, and became a flaming missionary. To Burmah he went as a light-bearer, illuminating that darkened



land with the brightness that beamed in his own soul.

Wretched indeed are those who lose life's best opportunities for usefulness! Blessed beyond expression are those who are always ready to improve them when they come!

#### October 22 — An Old-Time Missionary. Jonah 3: 1-10.

Charles Reade, the distinguished novelist, said that the Book of Jonah is the most beautiful story ever written in so small a compass. Condensation declares the master — and he spoke from the viewpoint of a literary artist. Prof. Moulton, of Cambridge, Eng., pronounces the Bible both a storehouse of religious instruction and a library of literary masterpieces. It is reassuring to note the recognition that God's Word is receiving in learned circles, especially its recognition as the greatest of literary classics. It is majestic and unapproachable in its calm, authoritative teaching of supreme truths.

#### THE STORY.

God commissions Jonah to preach against the wickedness of Nineveh. The task terrifies him. He tries to flee from God. He hastens to Joppa, and here embarks on a vessel bound for Tarshish, bent upon getting as far away from his assigned post as possible. His destination was Spain (identical with Tarshish). A fearful storm arises. He frankly believes that his disobedience is the occasion of it. With heroic frankness he advises them to throw him overboard. The sea rages no longer, and the seamen worship Jonah's God.

But where is he? Not destroyed. There was too much good in this rebel to warrant such a final measure. A sea-monster is sent to receive him into safe-keeping and give him time for reflection and repentance. It is a frightful punishment. Think of it! Buried alive in a place cold as the grave and dark as pitch! Horror of horror! Death by drowning would have been immeasurably preferable. Hours pass. He still lives. Faint hope springs up. He begins to repent. When penitence is deep and sincere, the fish lands him safely on land. How he rejoiced! Where in all the world could be found a happier man than this chastised, humbled, resurrected rebel? Back from the sickening horror of a living tomb he has come. He pours out his happy soul in songs of gratitude.

Thus subdued, he is ready now to heed the still small voice within and obey the second call to go to Nineveh. See him move with elastic step and courageous heart. God has delivered him, and will now go with him into his new danger. He enters the vast city and preaches just as instructed. His power over the people is miraculous. Who but he, before or since, has brought a whole city full of people, from king to peasant, to repentance by a single brief sermon?

And now how strange that he should be displeased because God forgave and spared penitents just as in his own case! Peevish, irritable soul! Well is it for thee that God is so gentle with the erring! May we not believe that Jonah was so transformed that his character continued improving to the close of his life?

#### LESSONS.

God calls and sends men on great missions. The late William Butler is a shining example. He was honored of God in being permitted to lay the foundations of our church in India and Mexico.

God calls every Christian to a worthy and honorable work. There are no degrading tasks in Christ's kingdom. Duty evaded is duty still. It cannot be escaped. Neither oceans, boats nor winds can carry a fleeing rebel beyond the reach of conscience.

What is so complete and beautiful as God's forgiveness? It is very hard for us to forget, though we may pardon. But God obliterates when He forgives. He casts our sins behind His back into the sea of oblivion.

How much more merciful is God than man! Divine love is patient with our impatience. It never tires.

Times have greatly improved since Jonah's day. Then God had difficulty in finding one reliable missionary. Today thousands of true men and women bound away with glad hearts to sacrifice their lives in giving the Gospel to all mankind.

#### October 29 — Giving as an Expression of Love. Mark 12: 41-44.

"Give! as the morning that flows out of heaven;  
Give! as the waves when their channel is riven;  
Give! as the free air and sunshine are given;  
Lavishly, utterly, joyously give!"

"Give as the heart gives whose fetters are breaking,  
Life, love, and hope, all thy dreams and thy waking,  
Soon heaven's river thy soul-fever slaking,  
Thou shalt know God and the gift that He gave."

Such giving will enrich the giver. It will bless earth and tune the harp of heaven to sweeter strains. For Christ huris His hottest thunder-bolts of indignation against those who are close-fisted and stingy-hearted. Whatever their social or official rank may be, it counts for nothing if they are unsympathetic and unloving. But see what honor He bestows upon a poor widow! This story is one of the most impressive, touching and beautiful to be found in any literature. Christ never overlooks a deed of honest devotion. He sends out this self-denying sacrifice of the little gift, only "two perutahs," with His blessing; and like the perfume of Mary's alabaster box its fragrance has filled the centuries. Never was it fresher and lovelier than it is today. When the giver goes with the gift, the Master rejoices. The widow may have gone without food that day; but she had a feast in her heart such as only Christ can supply. The most joyous are those who make heaviest sacrifices. A young boy at school rejoiced in the possession of a two-cent piece. It was all his fortune. Meeting a smaller boy crying as if his heart would break because some one had stolen his marble, he handed him his own precious bit, saying, "Take this and buy you two marbles." Happy as a king for the sacrifice, he went about his play.

#### MOTIVES.

The highest and divinest is the love motive. This is the way God gives. It is His nature. Christ gave Himself as naturally as the bird sings. Ideal giving is the outgiving of an ideal inner spirit. This is illustrated in the two mites. This widow's act was ideal, perfectly pleasing to Christ. A five-year-old, full of clear truth on his relation to Jesus, had two little banks. One was for his own savings and the other a titling-box. One day, finding in his own box a dollar in change, his father gave him for it a bright silver dollar. He was delighted, but not because he wished to buy something for himself. "Nobody will ever get this dollar!" he shouted. His papa said, "You had better let me put it in the bank for you." "No, sir! no, sir! I'm not going to let anybody have it. I'm just going to give it, every bit of it, to the Lord. It is too good for anybody else." And true to his generous spirit, the shining dollar went into the Lord's treasury.

Some give from a sense of duty. This is a motive not to be lightly esteemed. It is grand to act on principle. Such persons have a correct conception of God's ownership in them. They recognize His right to themselves and all they have. Whether it is enjoyable or not, they will deal honestly with God. Conscience is alive in them. They will heed its demands, whatever it may cost. If in their judgment God requires at least a tenth of their income, they will give it. If He asks more, that is contributed. For they mean to be square in dealing with Him.

Gratitude is an exalted motive. Even a naturally selfish person may also have this trait — a disposition to appreciate God's goodness. Some poor but religious people were trying to build a chapel. One hard-working man brought all his three months' earnings. "Can you spare so much?" the pastor asked. Tears of gratitude rolled down his face as he replied, "My Saviour spared not Himself, but freely gave His life for me; surely I can spare one-quarter of a year's earnings to build Him a church."

A desire to spread the Gospel and see others blessed thereby, prompts generous giving. The joy of feeling that their gifts are going out into

all the world to save dying men is ample reward. A little girl lay dying. As her father sat in sorrow by her side she asked this strange question: "How much do I cost you every year?" Naming a sum, he said: "Why do you ask?" "Because I thought may be you would lay it out this year in Bibles for poor children to remember me by." Kissing the brow already cold, he said: "I will, my child! I will do it every year, that you may draw others after you to heaven."

Sympathy with Christ touches some hearts to generous giving. A woman at church went to sleep under a missionary sermon. She dreamed that the contribution-box was passed and she was about to drop into it a half-dollar. But, lo! it is no longer a box; it is now a hand — a pierced Hand — and from it fall drops of blood. She looks up and sees the Saviour's face. Almost paralyzed with remorse, she cries: "Have mercy upon me, O Lord! I am not worthy to put aught into my Saviour's hands." With pained and pleading looks He said, —

"I gave My life for thee,  
Wilt thou give naught to Me?"

Now a gold coin is laid upon the bleeding palm. Then spake the Lord Christ thus: "Disciple, thou hast wrought a good work upon Me. The tears of My people must be wiped away; the nations must be purged from sin; the Gospel must sound in every ear before this bleeding wound can be wholly healed. Blessed be those who hasten on the day!"

#### INFERENCES.

The keenest of all character-tests is man's use or abuse of money.

Covetousness is the one master-curse of the church.

A baptism of generosity is needed almost as much as a baptism of the Holy Ghost.

Every Christian is under solemn obligations to give systematically to the support of Christ's cause.

"Freely ye have received, freely give."

Brockton, Mass.

— See how much a little kindness may do in the strengthening and encouragement of a good man. A kindly word spoken or a benevolent act done to a disciple will frequently inspirit and revive a timid and desponding heart; and nothing so tends to uplift the soul of the minister or teacher, or so gives him elasticity and energy for labor, as the manifestation by his people of interest in his work and attachment to himself. The weariness falls off his spirit, his labor becomes less a work and more a joy. — Wm. M. Taylor, D. D.

#### GOOD TEETH

Why Some Persons are Enabled to Keep them Until Old Age.

Think a moment and you will remember that we build every part of the body, teeth and bones included, from what we eat.

Therefore, when any parts show decay (teeth, for instance) before the proper time there is evidence of lack of the certain elements in the food that keep them renewed each day, or possibly there has been misuse.

Certain field grains contain the delicate particles of Phosphate of Lime needed for bone and teeth building. Nature will not readily use it if administered as a drug, but quickly accepts it when furnished in the condition it is found in the grains, i. e., direct from Nature's own laboratory. It is thus furnished in the breakfast food known as Grape-Nuts, and one may depend that the regular use of this food will insure the introduction into the body of such bone and teeth material as will hinder decay and add greatly to the appearance and comfort of the user.

Are Grape-Nuts good?

Once tried you will never forget the delicate sweet of the grape sugar and their crisp deliciousness.

All good grocers sell Grape-Nuts.

### Vitality a Safeguard Against Disease

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If you are going to New York on a short business trip, why not wait for the excursion announced by Boston & Albany for Tuesday, Oct. 3d. The fare is only \$5 for the round trip and you can have two full days in New York.

### THE CONFERENCES

#### Rockland District

*Georgetown.* — More than twenty years ago \$500 was given to this church, to be held in trust. This was loaned to a citizen, he giving a witnessed note. No interest had been paid on this note for fourteen years, and it was considered worthless. An investigation of records, with attendant facts and the securing of advice, led to legal action that resulted in putting a fine piece of seaside property in the possession of our trustees. A common expression now heard is this: "Well done! It is the first time the rogue was ever caught." This church now has an endowment of about \$2,000.

*Arrowsic.* — The church has been painted. A leading layman says: "Everything is all right with us." Rev. C. F. Smith is having an encouraging pastorate.

*Ministerial Associations.* — Rockland District Association meets at Randolph, Oct. 16-18, and Augusta District Association meets at Gardiner the same date. There will be joint sessions, the day program being carried on at Randolph, the evening at Gardiner. See the Calendar.

*Northport.* — The month of August was one of unusual interest. The Summer School of State Sunday-School Workers, under the direction of General Secretary Geo. H. Archibald, was full of interest and profit. The State Epworth League Convention, held August 16-17, was a success in every way. The addresses were of an exceptionally high order. Rev. Geo. Spencer, of Newton

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Centre, Mass., made a fine speech on the "Value of the Individual and the Utility of Organization." Rev. Watson L. Phillips, of New Haven, Conn., delivered an address on the "Importance of the Tenth Man." We are seldom privileged to listen to an address so rich in thought and beautiful in language. Chancellor Day, of Syracuse University, delighted the convention with his reminiscences, and greatly helped the thoughtful by a discussion of "What We Can, and What We Cannot, Know." U. S. Senator Wm. P. Frye stirred the great audience as he traced the progress of "Christian Civilization." His explanation of the present situation was of great interest. Senator Frye is an orator of rare ability. He was introduced to the convention by R. A. Jordan, Y. M. C. A. secretary of Bangor. Rev. Mr. Gordon, of St. John's, N. B., gave an interesting and helpful address on the "Elements of Success in Christian Work." The privilege of visiting the battleship "Texas," of shaking hands with Capt. Sigbee, and of listening to a short speech by that sturdy naval officer, was highly appreciated by nearly two thousand people. Not a discordant note was struck during the convention. The State League is now free from debt, has an invitation for its next

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### MAINE CONFERENCE

#### Lewiston District

*South Paris.* — In quite a number of instances in recent years moneys that have been left to assist weak churches within the bounds of our Conference have been loaned to incompetent and irresponsible parties, and have been lost. The lack of business capacity shown by those who have had the care of trust funds is lamentable. Recently a sum of money was left to our church in South Paris to aid in the support of



METHODIST EPISCOPAL PARSONAGE, SOUTH PARIS, ME.

meeting from Old Orchard, and is well equipped with a fine corps of officers.

The annual camp-meeting, under the efficient leadership of Rev. J. M. Frost, was of more than usual interest and strength. Evangelist Gale, assisted by Mr. Hadley, of the McAuley Mission, and Miss Sarah Hall as soloist, had charge of evangelistic services. On the first Sabbath Father Beale and Rev. T. F. Jones conducted an interesting historical service (semi-centennial). The presence and addresses of Chancellor Day and Dr. Rees — both men being at their best — were greatly enjoyed. The Bible readings by Rev. Robert Sutcliffe were very helpful. Every service was well sustained, and each participant acquitted himself with credit. Seldom is a camp-meeting audience favored with such variety and strength of talent. The efforts of this season reveal in a measure the possible utility of this camp-ground. It should be one of the leading religious centres of the State. Rev. J. M. Frost was unanimously re-elected leader. Rev. I. H. W. Wharf is president of the Association and of a strong board of trustees. Rev. John Tinsling is alert for the enforcement of Sabbath regulations. The Association stands behind these leaders.

W. W. OGIER.

preaching. Legal advice was taken in reference to the real intent and purport of the will, and it was decided that it would be perfectly legitimate to appropriate the money for a new parsonage. The need of a new one has been long felt and frequently discussed. So it was decided to erect a new one — a cut of which appears herewith. It is commodious, convenient, and thoroughly up-to-date in all its arrangements and appointments. It is very pleasantly located on a new street. It was built of excellent material, and the work was done by the day by Mr. Ethan Willis, one of the officials of the church. The pastor, Rev. I. A. Bean, has been untiring in his efforts to secure this beautiful home. The entire cost, including the stable, furnace, and a fine kitchen range, was about \$2,500. Mr. Bean and his wife moved in the 7th of August. This will make this pleasant charge more attractive and desirable than ever.

A. S. L.

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## NEW ENGLAND CONFERENCE

## Boston District

**Dorchester Church.**—Rev. Willard T. Perrin, pastor of Dorchester Church, writes under date of Sept. 25: "Our pastors in New England ought to know how efficiently the publisher can present ZION'S HERALD to their congregations. Yesterday Mr. Whitaker, in fifteen minutes, at the close of my sermon, so concisely and thoroughly talked it up that every Methodist, it seemed to me, was compelled seriously to question whether he could afford to be without it. Inclosed are the names of six new subscribers. I am confident there are more to follow."

**Boston, Highland Church.**—A fine audience greeted Miss Clara Cushman, Sunday evening, Sept. 17. She gave a brief account of the marvelous work already accomplished by the W. F. M. Society, outlining the possibilities of the dollars and the pennies, and tenderly illustrating the great need of united effort in behalf of "God's own" in foreign lands. At the close of her address six young ladies passed through the audience with blanks for membership. Fifty-two names were received and \$12.50 cash collection. At the close of the meeting a partial organization was effected by the election of Mrs. Chas. Tilton, president.

**Upton.**—The revival services still continue with increasing interest and power. The most of the converts are young men. Already nearly thirty souls have been converted or reclaimed. On Sunday, Sept. 10, Lieut. Col. W. J. Cozens, of Boston, had charge of the three services, and spoke to large audiences in the morning and evening. On the 14th, the annual cattle fair was held in this town. For years it has been the custom on this occasion to turn the vestry

of the Methodist church into a restaurant, but this year two revival services were held on that day, and the people were fed spiritually. Speaking of this change, the *Milford Journal* of the 10th inst. said: "The movement introduced by Rev. W. M. Crawford, pastor of Methodist church, not to have the church property used as an eating house at the Upton fair, is commendable. Churches were never intended to serve as common business places." On Sunday, the 17th, Chaplain G. A. Crawford, U. S. N., preached to large audiences in the morning and evening. Many unsaved ones are under deep conviction. The services will continue until the 26th or 27th.

W.

**Worcester, Trinity.**—For the coming year, Burton C. Priest will be president of the League; Misses Edith M. Moffat, Elizabeth A. Potter, Edith G. Kinney, and Flora D. Clark, vice-presidents; Wilbert M. Cory, secretary; George F. Chase, treasurer; while Miss Grace A. Williams will be at the head of the Good Citizenship committee.

**Grace.**—Dr. Brady has given his rejoinder to those who criticised his ante-vacation sermon on Ingersoll, and thereby has stirred up another crop of critics. Meanwhile, the daily press likes to have the contest continue, for it makes a demand for papers.

**Coral Street.**—The League officers to be are: President, Miss Carrie F. Brown; vice-presidents, Geo. F. True, Miss M. Taylor, Owen B. Rich, and Miss Mabel Jean; secretary, Miss Jennie Bowater; treasurer, Walter Lewis.

**Laurel St.**—On Rally Sunday, H. D. Barber, of Trinity, addressed the Sunday-school.

**Webster Square.**—Following the polishing up of the interior of the meeting-house comes a comfortable number of additions to the membership. May their name be legion!

QUIS.

## Cambridge District

**Ashland.**—A very impressive memorial service was held in this church, Sunday evening, Sept. 10, at which Rev. E. H. Tunicliff, the pastor, gave an address on the character and labors of the late Rev. Dr. G. F. Eaton, presiding elder of the district. The official members of the church, who were called upon, expressed their unqualified esteem for him. At the quarterly conference, Sept. 14, the pastor presented a series of resolutions highly appreciative of the life and work of Dr. Eaton, and expressing sympathy with the bereaved family.

## Lynn District

**Wesley Church, Salem.**—At a special session of the Sunday-school, an offering was taken to replenish the Sunday-school library; \$200 was subscribed, and nearly all paid. Addresses were made by Mr. Matthew Robson, a former superintendent, and by Hon. John D. Flint, of Fall River, who was spending the Sabbath in the city of his birth.

**Byfield.**—This church has enjoyed a wonderful revival during the past three weeks. Fifty-one have professed conversion, and 44 have been added to the church. All ages, both among the men and women, have been reached, one being happily converted who is 87 years old. The church is greatly quickened. Rev. P. P. Carroll, member of the Genesee Conference, and now doing post-graduate work in Boston University, was appointed to supply the charge last April. He was his own evangelist.

W.

## Springfield District

Presiding Elder Knowles is one of whom it may be said that he is so many years young. On a recent Sunday he drove his good horse fully forty miles. In the morning he went to Ludlow, where he preached a carefully prepared sermon. Having driven back to Springfield, in the evening he went to East Longmeadow, and here he made a vigorous address, administered the Lord's Supper, and held the quarterly conference. Many a younger man would feel wearied by such a day's work; but if Dr. Knowles felt so, the fact was not apparent to any in the Preachers' Meeting the next morning.

**Springfield Preachers' Meeting.**—A company of twenty listened, on Monday morning, Sept. 25, to a thoughtful paper by Rev. C. E. Spaulding, on "The Sunday Evening Problem." The meeting had the pleasure of the presence of Dr. F. J. Wagner, president of Morgan College, Baltimore,

and Dr. S. F. Upham, of Drew Theological Seminary, both of whom made addresses. Each has in former times been pastor of Trinity Church, in whose parlor the meetings are held.

**Springfield, Swedish Church.**—Rev. Chas. Paulson, pastor, has been in our hospital in Brooklyn, where he was operated upon for some foreign growth upon the shoulder. He speaks of the institution in the highest terms. Having com-

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pletely recovered, he is again actively engaged in his work. Congregations are large. The Sunday-school had a vacation, but is again at work. The League has been holding extra religious meetings. Mr. Paulson is now proposing to push the work of securing funds for the new church. He is also thinking of starting work among the Swedes in Pittsfield.

**Brightwood.**—This church seems to be prospering under the pastoral care of Rev. G. H. Rogers. For some two months open-air services have been held on the church lawn. Cottage meetings are regularly held, also. There is a good interest in the young people's meetings.

**Greenfield.**—The W. F. M. S. recently held a "missionary camp-fire."

**Chicopee.**—This society has met with a loss greater than often results from the death of one person, in the decease of Miss Mary Ellen Hitchcock. It has been the writer's lot to know her since he became pastor of the Chicopee Church, some seventeen years ago. In moderate circumstances—such that she was under the necessity of doing some sort of work—she yet found time to make her influence felt in every department of church work. She was faithful in attendance at preaching and at social meetings. For many years she had been a steward. She was president of the W. F. M. S., and for years has had charge of a mission band of young girls. The interests of the Sunday-school were dear to her. With all this church work, she was interested in the W. C. T. U. Probably a suitable obituary will be prepared by her pastor. Few men or women occupy so large a place in the activities of the local church, and one could scarcely be more unassuming. Indeed, hers was the true humility that simply does what needs to be done. Would that the number of such might be multiplied!

**Chicopee Falls.**—This church, while sorry to miss them from its prayer-meetings and class-meetings, where they have all been faithful in attendance, is yet rejoiced that this fall it has the privilege to send three of its brightest and best young men to our denominational schools. They are: Jonathan Cartmill, to Wilbraham; Perry Howe, to Wesleyan University, Middletown, Conn.; and Asbury H. Herrick, to Ohio Wesleyan University, Delaware, Ohio. H.

## N. E. SOUTHERN CONFERENCE

### New Bedford District

**Bourne.**—Rev. S. F. Johnson and family are spending two weeks in Maine, the guests of his brother.

**Wellfleet.**—Extensive improvements and repairs are under way. Two handsome memorial windows have been given by members of the church, and a new pipe organ by Capt. L. D. Baker. The organ necessitates the building of an extension for its reception. The auditorium is to have a steel ceiling and be re-carpeted. The church will be repainted outside and inside. Rev. F. L. Brooks is pastor.

**South Yarmouth.**—A musical concert of high order was given Sunday evening, Sept. 10, under the direction of Prof. S. J. McWatters, of Boston University, assisted by able talent. A large and appreciative audience was in attendance.

**Long Plain.**—Rev. E. H. Roberts, who has so ably and satisfactorily supplied this charge, relinquishes it to take work in his home Conference in Ohio. Previous to his departure members of the church and friends paid him a surprise visit. A substantial purse of money was left in the pastor's hand.

**Acushnet.**—The pastor, Rev. L. H. Massey, is abundant in labors, the fruitage of which is constantly appearing in the conversion of sinners and reclaiming of backsliders. The work is in an encouraging condition.

**New Bedford, Fourth St.**—A largely attended and successfully conducted Union Echo Meeting was held by the Fourth Street League, assisted by the New Bedford and Fairhaven Leagues, Sept. 18. Reports from the International Convention, incidents of the trip (the Leagues represented sent 13 delegates), convention music,

choruses, duets and solos seemed to bring a wave of convention enthusiasm upon the Leaguers. Rev. W. E. Kugler is pastor here, and Mr. J. Timperly League president.

**New Bedford, County Street.**—The annual meeting of the New Bedford District League will be held with this church, Oct. 19. The committee are sparing no pains to make the convention one of the best. Rev. Luther Freeman, of Portland, president of the First General District Epworth League, is one of the speakers.

**Falmouth.**—The Upper Cape sub-district held a very successful League Convention with the Falmouth Church on Labor Day. At 10.30 A. M. Rev. J. S. Bell, of East Falmouth, conducted the devotions. The pastor, Rev. C. W. McCaskill, welcomed the visiting Leagues. Mr. W. S. Davis, of Fall River, district president, responded. An open parliament, in charge of Mr. M. F. Lewis, of New Bedford, first vice-president of the district, occupied the remainder of the morning. The afternoon opened with a praise service led by Rev. W. D. Wilkinson, of Vineyard Haven. The speakers were: Miss Anna M. Starbuck, of East Greenwich, preceptress at the Academy; Rev. W. H. Butler, of Wareham; and Rev. Geo. S. Butters, of Somerville, whose theme was: "A Young Methodist for the Times." The presiding elder conducted an impressive consecration service at the close. Hon. Wm. S. Greene, of Fall River, spoke at the evening session on the general outlook and opportunity for Christian work.

and Mrs. Rev. T. J. Everett on five points of Mercy and Help. L. S.

### Norwich District

**Warehouse Point.**—On Sunday, Sept. 17, the corner-stone of the new Methodist Episcopal Church was laid with services appropriate to the day and the occasion. In the morning the pastor preached to a large congregation on the "Characteristics of the Christian Church." The afternoon exercises were held at the site of the new edifice, and were of a deeply interesting character. The weather was delightful, and a very large congregation gathered. Brief addresses were made by Hon. S. D. Rockwell and Judge M. H. Bancroft. Rev. W. J. Brewster, rector of the Episcopal Church, spoke some warm words of fraternal and Christian fellowship, and also assisted the pastor, Rev. J. A. Wood, in laying the stone. The principal address was delivered by Rev. C. B. Pitblado, D. D., on "The Value of the Church in Our Civilization." The local choir, assisted by the choir of the Thompsonville Church, rendered some excellent music. Rev. W. S. McIntire, of Hazardville, Rev. J. H. Buckley, of Thompsonville, and Rev. F. C. Baker, of Burnside, also took part in the service. In the evening Rev. F. C. Baker, a former pastor, preached on "The Wrong Building on the Right Foundation."

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talk and pray, and God is blessing their consecrated efforts. Much credit is due to the tactful and untiring efforts of the earnest pastor. We rejoice that the long-felt necessity of Methodism for a more modern and convenient church building in this place is to find its supply in the beautiful new edifice now in process of erection.

**Hazardville.**—The Neighborhood Preachers' Meeting enjoyed a most delightful session as the guests of Rev. W. S. McIntire and wife, on Monday, Sept. 18. The live topic of Inspiration was thoroughly ventilated, in the following order: "Historic View of Inspiration," W. J. Yates; "The Modern Liberal View," F. C. Baker; "The Modern Conservative View," W. S. McIntire; "The Theory of Inspiration Demanded by All the Light now Obtainable," J. H. Buckley. An excellent dinner and delightful sociability added much to the pleasure and enjoyment of the occasion. Special revival services are in progress here, with promise of much good resulting. May the promise be more than realized!

**Danielson.**—The work of this church is prospering in the hands of the pastor, Rev. W. F. Davis. At the last communion 11 persons were received into church fellowship—9 from probation and 2 by letter. The board of trustees has been increased from six to nine.

**Personal.**—Rev. Rennetta C. Miller, of Providence, R. I., visited several of our churches last week on a lecturing tour. His subject was, "Oliver Wendell Holmes," and the lecture is spoken of in the very highest terms by those who heard it.

SCRIPTUM.

## VERMONT CONFERENCE

### St. Albans' District

**Wolcott.**—The pastor, Rev. Oscar M. Boutwell, writes that his second quarterly meeting was full of interest, with two conversions. The presiding elder was not present. The pastor, who is an ex-presiding elder, conducted all the services. This is another example of the old saying: "If you want anything well done, do it yourself."

**West Enosburgh.**—The foundation of the church is being rebuilt. The people are determined to put the property in good shape. The pastor, Rev. Geo. W. Burke, is in his first year. Some persons have recently decided to live for Christ.

**Stowe.**—The camp-meeting at Morrisville was a great means of grace to some of the people of this charge. Sunday, Sept. 3, Rev. O. L. Barnard baptized 8 persons, received 2 on probation, and 5 into full membership. Several have recently been converted. Pastor and people are expecting victory in the name of the Lord.

**Sheldon.**—This charge is near the Sheldon camp-ground, and many of the people attended that meeting. Several of them were at the altar for the prayers of Christians. Rev. Charles M. Stebbins, the pastor, is an earnest worker. He reports ten conversions the first quarter of the Conference year.

**Worcester.**—Rev. Clark Wedgeworth baptized 8 adults, Sept. 3—6 by sprinkling and 2 by immersion. Let the good work go on!

C. S. N.

### Montpelier District

**Montpelier.**—The Methodist parsonage was the scene of a delightful reception given by Rev. and Mrs. C. O. Judkins to the teachers and senior class of the Seminary. Games were played and refreshments served, after which the company were entertained with singing by Miss Wellman and readings by Mr. Judkins. Both Mr. and Mrs. Judkins hold a very warm place in the hearts of the students of the Seminary.

**Bellows Falls.**—Two rose for prayers last Sunday night, and have since been in the League and class-meetings and taken part, showing good evidence of conversion. A good though quiet work of grace seems to be in progress here. The parsonage is soon to receive a new coat of paint on the exterior. Much of the money-raising for this has been the work of Miss Nellie Richardson, who has had an ice cream and sherbet stand on Morgan Park one or two afternoons of the week during the summer. This fund is to be still further augmented by a "Harvest Week," beginning Sept. 24. But that this week is not entirely devoted to money-raising may be seen by the fact that it includes a harvest sermon by a preacher from Burlington, an Anti-Saloon League meeting in connection with the other churches, a lecture, "Life on the Ocean Wave," by Rev. A. H. Webb, of Bradford, a young people's "Harvest Rally" by the "Gideon's Band,"

and a "Consecration Service," as well as a supper, sale, etc. Success to the diligent workers!

**Our Conference Evangelist.**—After nearly four months spent in the West, Rev. Dr. A. L. Cooper, appointed Conference evangelist by Bishop Mallieu last spring, is now in his home at Randolph. The time in the West was spent with his two daughters, both of whom married clergymen once members of the Vermont Conference, one being Rev. Clarence M. Ward, of Glidden, Iowa, and the other, Rev. Carlos L. Adams, of Adrian, Michigan. Both these brethren have good appointments, and both are doing yeoman service for the Master. While at Adrian Dr. Cooper and wife were given a reception attended by about six hundred of the members and friends of the church of which Mr. Adams is the popular pastor. As has already been stated in this paper, the occasion was improved by the friends of the Adams family to make them very costly and valuable presents. Dr. Cooper already has two engagements to assist the brethren in revival work, the first being at Irasburgh, and the other at Rochester. Dr. Cooper, well styled "the St. John of our Conference," is so well known that no words are needed in his commendation. Now that he has returned, he will be open to short engagements with the brethren, and those who desire his services will do well to write soon.

**Hartland and North Hartland.**—The pastorate of this church has just been assumed by Rev. Arthur C. Dennett, a graduate of Drew Theological Seminary. A recent visit showed that, although Mr. Dennett had been upon the ground

less than four weeks altogether, he had already made almost a hundred pastoral calls, had sent out over two hundred pastoral letters, had raised

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money for twenty-five new hymnals for the church services, had seen one clear conversion, and had been preaching to steadily increasing congregations. Mr. Dennett has traveled extensively in Europe, Asia and Africa, and has a large number of lantern slides made from photographs taken by himself. He also has a first-class stereopticon, with the aid of which he gives lectures on his travels. Neighboring pastors and Leagues may find it to their interest to secure his services as a lecturer.

**District Preachers' Meeting.**—It is expected that the district gathering of preachers will be held at Perkinsville the first week in November. Will not every preacher plan to attend?

**Springfield.**—Dr. Rowland is back from his extended stay in Ohio. He reports that Mrs. Rowland passed through her surgical operation safely, and that the physicians hold out great hopes that her health may be vastly improved as a consequence. This will be good news to her myriad friends. Dr. Rowland is full of zeal and plans for the fall and winter campaigns.

**Union Camp-meeting at Claremont Junction.**—This meeting was held as advertised, Aug. 22-28. Owing to a serious break-down, Presiding Elder Norris of the Manchester District was not able to be present. This was a great grief to the workers, for the ability and efficiency of Mr. Norris have endeared him to the *habitués* of Claremont. Many will be the prayers that rest and respite will so recuperate him as to make possible many more years of usefulness. In some respects this meeting was something of a departure from the typical camp-meeting. The program was not only carefully prepared in advance, but each speaker, with few exceptions, was assigned a given topic and asked to speak on that. There was a general theme for the whole week—"A Great Revival of Religion"—and different sub-topics were assigned for each day, as "A Great Revival Needed," "Getting Ready for the Revival," "The Use of Means—System" (in revivals), "The Holy Spirit and Revivals," etc. Instead of sermons, for the most part there were two or three speakers at a session giving twenty-minute addresses each. This tended to give variety, and also to assign parts to more of the preachers. If this could be carried out for subsequent sessions, the preachers would become more accustomed to it, and there might be increasing benefit. Thursday was "Twentieth Century Day," and ex-Gov. William P. Dillingham of Montpelier, and Hon. Frank Plumley of Northfield, gave strong and suggestive addresses which were both stimulating and helpful. Owing to the rain on that day the attendance was smaller than would have otherwise been the case, but the largest available covered auditorium

was crowded to more than overflowing. It was the general conviction of those present at the annual meeting that a tabernacle of some kind was an imperative necessity for the near future.

The following program was carried out: "A Great Revival Needed"—"To Save the Church from Retrogression," Rev. F. D. Handy, Woodstock; "To Save Society from Disintegration," Rev. Guy Lawton, Union Village; "To Save the Sinner from Perdition," Rev. Marcus B. Parounagian, Pittsfield; "Clerical Stumbling Blocks," Rev. Joseph H. Trow, West Derry, N. H.; "The Literary and Social Departments of the Epworth League," Rev. Dr. W. C. Kitchin, Burlington; "The Necessity of Conviction," Rev. William H. White, Brownsville; "The Necessity of Conversion," Rev. W. R. Davenport, Randolph; "The Woman's Home Missionary Society School Work at Morrilstown, Tenn.," Miss Mosher, of that school; "A Spirit of Earnestness," Rev. Arthur Wadsworth, Munsonville, N. H.; "A Spirit of Fearlessness," Rev. William Thompson, Marlboro, N. H.; "A Spirit of Love," Rev. J. E. Badger, Ludlow; "Qualifications for Leadership" (in the ministry), Rev. Alfred J. Hough, White River Junction; "The Financial and Correspondence Departments of the League," Dr. Kitchin, Burlington; "A General Revival before the Close of the Nineteenth Century," Evangelist Ralph Gillam, Medford, Mass.; "Wanted, Men," Gov. Dillingham, Montpelier; "Wanted, Money," Rev. Edgar Blake, Lebanon, N. H.; "The Inspiration of a Great Idea," Hon. Frank Plumley, Northfield; "Mr. Wesley's Rule about the Use of Time," Prof. W. C. Kitchin of the U. V. M., Burlington; "The Spiritual Department of the Epworth League," Dr. Kitchin; "Tried Methods of Winning Souls," Evangelist Gillam; Symposium: "Ten-minute Talks on the Method of Winning Souls which God has Specially Blessed in My Ministry," Rev. William A. Loyne, Antrim, N. H.; Rev. C. Magnus Charlton, Perkinsville, Rev. Joseph Simpson, Hillsboro Bridge, N. H., Rev. J. D. Beeman, South Royalton; "Missionary Work in India," Rev. Albert H. Baker, Thetford Centre; "The Pattern on the Mount," Rev. Charles F. Partridge, Windsor; "The Ministry of the Spirit," Evangelist Gillam, with two sermons by Rev. Alfred J. Hough, White River Junction, two by Rev. Samuel McLaughlin, M. D., Manchester, N. H., and one by Rev. George M. Curl, Lawrence, Mass. The after services were most efficiently conducted by Rev. J. D. Beeman, of South Royalton, and, though less in number than usual, were sources of great profit and help.

The "Preachers' Hour" at 6:30 in the morning was well attended and most stimulating and inspiring. Dr. Kitchin, the State Epworth League president, admirably and helpfully conducted the "Epworth League Hour" at 9 in the morning, and Miss Millie Martin, of White River Junction, took charge of spiritual and interesting "Children's Meetings" at 4 o'clock in the afternoon. The music for the session was under charge of Pastor Yerks, of Wilmington, who kept his large chorus choir well in hand, and did yeoman service for the cause. As regards the attendance the boarding-house was full from the start to finish, more rooms being taken than before for years. Treasurer Stevens had charge, as usual, and proved an excellent caterer.

The camp-meeting was not an unqualified success, but it may safely be stated that it was by no means a failure. There must have been at least twenty-five conversions—more than of late. The open-air meeting held Sunday noon by Revs. Loyne, Fairbanks, Parounagian and others was a means of reaching some who "came to scoff, but remained to pray," and a similar service held later on was also a means of conversion to others. Now let this revival spirit be carried through the entire work of the year.

RETLAW.

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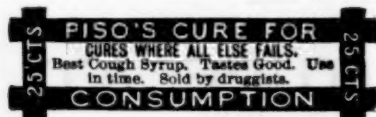
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## CHURCH REGISTER

### HERALD CALENDAR

Revival Convention at Willimantic, Conn., Oct. 19

**W. F. M. S.**—The Lawrence churches, assisted by the North Andover and Methuen churches, will entertain the annual meeting of the New England Branch of the Woman's Foreign Missionary Society to be held in the Garden St. M. E. church, Lawrence, Mass., Oct. 10-12. There will be a meeting of the Conference and district secretaries on the evening of the 9th at 7.30. All delegates and members of the executive committee desiring entertainment are requested to correspond with the chairman of the entertainment committee, Mrs. S. F. Shackford, 63 Newbury St., Lawrence, Mass., on or before Oct. 1, kindly stating hour of arrival. Particulars of meeting will be given later.

A. W. PHINNEY, Cor. Sec.

**W. F. M. S. RAILROAD NOTICE.**—Annual meeting at Lawrence, Mass., Oct. 10-12. Round-trip tickets will be sold, good going Oct. 8 to 12, and returning Oct. 9 to 13, for two cents per mile from points within 25 miles of Lawrence; one dollar from points from 25 to 33 miles, and one and one-half cents per mile from points more than 33 miles from Lawrence. A list of stations where tickets may be obtained will be published next week.

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### If Your Roof Leaks

In wet weather, it is evident that it needs repairing. While the weather is dry is the time to look into the matter. This is just as true of umbrellas as of houses. The Jones-Mullen Co., manufacturers of "umbrella roofs," make a good offer in their proposition to let you return the cover if it is not satisfactory. A postal card to them will bring you full particulars.

**MINISTERIAL ASSOCIATION.**—Union meeting of Augusta and Rockland Districts at Randolph and Gardiner, Oct. 16-18. Day sessions at Randolph, evening sessions at Gardiner. An interesting and helpful program has been arranged. Ministers of Rockland District desiring entertainment will notify A. H. Hanscom; Augusta District, A. A. Lewis.

**Y. W. C. A.**—The Boston Young Women's Christian Association will hold its regular meeting Monday, Oct. 2, at 11 a. m., in the Berkeley St. building.

EMILIE B. PRATT, Asst. Treas.

**STUDENTS' RECEPTION.**—A reception to the students of Boston University will be given at First Church (Temple St.), Boston, on Thursday evening, Sept. 28. Exercises will begin at 7.30. Friends of the students, and all interested in Temple Street Church, are also cordially invited.

**AN OPEN LETTER.**—To members of New England Southern Conference. Do not fail to read Twentieth Century Thank Offering Leaflet No. 5, and circulate it among your people. We must not forget the Conference claimants in the Twentieth Century Thank Offering movement.

W. S. MCINTIRE.

The welcome announcement is out that the Boston & Albany will run their annual autumnal excursion to New York on Tuesday, Oct. 31, via Springfield, Pittsburg, over the Berkshire Hills, which are now resplendent in their autumnal foliage, to Albany, thence via the Hudson River, famous for the beauty of its scenery, especially the Palisades, excellent view of which may be had from the day boat. Or if one wishes they may go down the river by night on the magnificent and palatial steamer, "Adirondack," a marvel of marine architecture. Home via the Fall River Line. The fare is only \$5.00.

**REVIVAL CONVENTION.**—A revival convention will be held at Willimantic, Conn., Oct. 19, with the following order of services: 9 a. m., service of prayer, J. S. Wadsworth; Conviction Essential to Success, W. S. McIntire; Travail of Soul Essential to Success, G. H. Bates; Revival Methods, E. W. Caswell. 2 p. m., service of prayer, John McVay; The Christian and his Heart Vineyard, Edward M. Taylor; after-service, the presiding officer. 7.30 p. m., service of prayer, John Oldham; Indispensable Conditions to Successful Revivals, Dwight A. Jordan; after-service, the presiding officer. Each pastor on the Norwich District is requested to secure the attendance of the two lay delegates from his charge.

J. E. JOHNSON,  
Sec. Thank Offering Com.

**W. H. M. S.**—The eighteenth annual meeting of the New England Conference Woman's Home Missionary Society will be held in Bromfield St. Church, Boston, Thursday and Friday, Oct. 5 and 6. The meeting will open at 2 p. m., Thursday. Reports from the six districts and various departments will be given, also an address by Prof. Harriette J. Cooke, on Medical Mission work. Evening meeting at 7.30. Rev. Frederick Wood, of Woburn, will be the speaker.

The executive session will open at 10 a. m., Friday. Reports of Conference officers, election of officers, and other business will occupy the morning. The afternoon meeting, at 2, will be addressed by Miss Martha Van Marter, of New York, Mrs. A. C. Clark, of East Boston, and Mrs. G. L. Collyer, of Hyde Park, who will present a paper entitled, "Echoes from Chinatown."

Entertainment for the night will be provided for

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SARAH WYMAN FLOYD, Conf. Cor. Sec.

**W. H. M. S.**—The annual meeting of the New Hampshire Conference Woman's Home Missionary Society will be held in Baker Memorial Church, Concord, N. H., Oct. 8; opening service at 10.30. Mrs. C. W. Gallagher, of Auburndale, Mass., will give the evening address.

Mrs. G. M. CURRI,  
Conf. Cor. Sec.

### A Popular Reading Course

The new Bay View Reading Course is on Russia and Holland, with delightful excursions into Norway and Sweden. The Bay View courses are in great favor among reading and literary people wanting something brief, systematic and popular. Hundreds of circles have organized to take them, and scores of clubs have adopted them. A card to J. M. Hall, Flint, Mich., will bring full particulars.

Through the enterprise of Mr. Thomas Beecham, proprietor of the world-renowned Beecham's Pills, Photo-folios of public buildings, natural scenery, etc., of the British Isles may now be obtained for the nominal price of five cents from the International News Co., Duane St., New York city.

To those who have not visited the places of historic interest which are portrayed in these books, the photographs will be of extreme interest; England, Scotland, Ireland and Wales have all received their attention at Mr. Beecham's hands, and the books will prove very interesting and instructive.

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## OUR BOOK TABLE

**The Great World's Farm.** Some Account of Nature's Crops. By Selina Gaye. Illustrated.

**Grandmont.** Stories of an Old Monastery. By Walter T. Griffin. Illustrated.

**God Revealed; or, Nature's Best Word.** By Rev. U. W. Gallagher, D. D.

**Life of the Earl of Shaftesbury.** By Jennie M. Bingham.

Eaton & Mains: New York. Regular value of four books, \$4.25. Sold to Epworth Leaguers for \$3, or sent, carriage prepaid, for \$2.40. Sets not broken.

These four volumes constitute the Epworth League Reading Course for 1899-1900. The first in order is not only interesting, but very instructive and suggestive. The titles of some of the chapters will give a good idea of the range of the volume. They include: "Soil-makers," "Soil-carriers," "Soil-blenders," "Field-laborers," "Water," "Deserts," "Roots," "Food from the Soil," "Climate," "Blossom and Seed," "Seed-carriers," "Man's Work on the Farm."

Mr. Griffin's "Stories of an Old Monastery" is a historical romance, of which the author says: "Every character in this book has really existed." He adds also: "The Monastery of Grandmont was the most influential agency of both Church and State in this part of France and Europe, and here princes and lords from England, Germany, Italy, and France came to arbitrate their cause and enjoy the privilege of sanctuary. The foundation and rise of such an institution, together with the incidents of life and manners of those distant times, it was hoped, would be a subject of interest to the readers of today who are fond of looking backward through the mazes already passed in the triumphal march of civilization."

Rev. Dr. Gallagher has produced a strong, critical and luminous volume under the title, "God Revealed; or, Nature's Best Word." He has striven especially, and with rare success, to bring the work within the easy comprehension of all readers. On this point he says: "The plan of this book is to bring its subject into such compass and put it in such untechnical language, without sacrificing the essential requirements of the argument, that it will commend itself to busy people and to those who do not have the time or patience to read the larger works." Not only Epworth Leaguers, but all thoughtful people in our communion, or indeed in any other communion, who desire to have the theologian's outlook or an orderly conception of "God Revealed," will be greatly profited by reading this comprehensive volume.

Miss Bingham's "Life of Lord Shaftesbury" is an excellent biography of a won-

derfully noble life. Bishop McCabe, in a brief introduction, has fittingly characterized both the man and the writer in saying: "When a man becomes so great as was the Earl of Shaftesbury, his name and fame are a part of the common heritage of the human race. Measured by what he did and what he was, this illustrious man deserved the encomium passed upon him by the Duke of Argyll when he said: 'My Lords and Gentlemen: All the great reforms of the past fifty years have been brought about, not by the Liberal party, nor by the Tory party, but by the labors of one man—the Earl of Shaftesbury.' . . . The story of this wonderful life as here portrayed should be placed in the hands of every boy and girl in the republic."

These volumes are of rare merit, having a permanent value, and will prove a valuable acquisition to any library. They are uniformly and tastefully bound in dark red cloth, with the Epworth League badge on the cover.

**War in the Philippines; and Life and Glorious Deeds of Admiral Dewey.** A Thrilling Account of Our Conflicts with the Spaniards and Filipinos in the Orient, including the Glorious Deeds of the Great Commander, and the Complete Story of the Philippine Islands, Historical and Descriptive. By Joseph L. Stickney, Admiral Dewey's Aide. Fully illustrated with photographs, many of which were taken by the author during the battle from the bridge of the "Olympia" in Manila Bay. For sale by E. B. Russell, 7 Cornhill, Boston.

Mr. Stickney has been the intimate friend and confidant of Admiral Dewey since the days they were schoolmates together at Annapolis. His impressions of Dewey formed then and obtained at "close range" were vivid and lasting. The friendship formed in the Naval Academy was cemented by two years of service on the same ship under the immortal Farragut. Here was a chance to study and to know Dewey that the author fully improved. At the Battle of Manila Bay Mr. Stickney was aboard the "Olympia," was made Dewey's personal Aide, and served in that capacity. He saw and served his chief at a time when only the poor marksmanship of Spanish gunners stood between them and death. This work includes the first biography of Admiral George Dewey, relating the history of his boyhood days in Vermont, his deeds in the service of his country, and finally his career of later years, leading up to the wonderful achievements of the great naval hero in the Philippines, Dewey's gift to the nation. Not least important are the valuable chapters on the history of the Philippines, a detailed description of the resources, and an estimate of their future possibilities as they relate to American interests.

**The Awkward Age.** By Henry James. Harper & Brothers: New York.

To the English who understand all phases of London society, this novel with its gentle satire may be interesting, but to the average American reader it is tiresome and dull. Hardly any one in search of a good story will take the trouble to read the book through. The student of character may stumble along to the closing chapters only to wonder why it was written.

The story—one cannot say plot—circles about two girls—"Little Aggie," a product of the old school of training, and Nanda, who is brought into her mother's drawing-room at an early age. She listens and learns, absorbing all the poison at the bottom of the gay, frothy, polite talk. The young man in the case has seen her grow up, has been responsible in a degree for her release from the nursery, but while he hesitates to propose to her, the situation grows graver and beyond him. It is the same old question: What to do with our girls—keep them secluded from the world, or turn them loose? Mr. James is a master of words, of delicate, subtle expression. He works patiently to make fine shades of meaning, but the effect,

taken as a whole, is wearisome to a high degree.

**For Christ and the Church.** By Charles M. Sheldon. Author of "In His Steps." Fleming H. Revell Company: Chicago and New York. Price, 30 cents.

Though this, like most of Mr. Sheldon's other stories, is built on the general plan of awakening the church out of its perfunctory and conventional life into a real passion to be Christlike, yet it is so interesting as to hold the attention of the reader from the beginning to the end and leave a very vivid impression.

**Three Times Three.** A Story for Young People by Mrs. G. R. Alden (Pansy), Faye Huntington, and others. Fleming H. Revell Company: Chicago. Price, 50 cents.

"A triple cord, twisted from threefold strands! Three families, three children in each home! Three times three friends have told the tale." This is a charming book of stories for children, interesting and wholesome, and well illustrated.

## Magazines

The September Book Buyer presents the first of three special covers designed by Mr. Louis Hinton. They are to represent three successive stages in the chirographic art—those of the chisel, the stylus, and the pen. The "chisel"—a seated Egyptian figure against a hieroglyphic background, holding the rude implements used for stone-writing in those far-off days—is very striking and suggestive. Perriton Maxwell provides an illustrated sketch upon "The Real Henrik Ibsen." "The Model Hero of Fiction" is delineated by Jeannette Barbour Perry. A portrait of the late Mrs. Oliphant is given, accompanied by an appreciative



## Table Proud People.

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sketch. (Charles Scribner's Sons: New York.)

— "New York in Fiction," described and pictured by Arthur Bartlett Maurice, is the *piece de resistance* in the September Bookman. A sketch in appreciation of Robert Ingersoll, by Harry Thurston Peck, with a photograph of the death mask of Ingersoll, appears in this number. Richard Gotthell discusses "Jewish Literature in the Nineteenth Century." "Janice Meredith" has new and exciting chapters, and "Chronicle and Comment" is, as usual, brimming over with interesting literary gossip and illustrations. (Dodd, Mead & Co.: New York.)

— The Autumn Number of the *Youth's Companion* (the issue for Sept. 14) has a beautiful cover design, which is unusually fine in conception and coloring. The attitude and expression of the farmer, as he looks up from emptying his basket of apples to hear what the young girl leaning upon the fence is saying, are so true to life that one almost involuntarily listens for his reply. If such a thing is possible, the *Youth's Companion* grows better as it grows older. Young and old delight in its pages. (Columbus Ave., Boston.)

— The *New World* for September contains several very able contributions. Among these we note, as of special value: "Jesus' Foreknowledge of His Sufferings and Death," by Otto Pfeiderer; "Necessity and Limitations of Anthropomorphism," by George A. Coe; "The Scientific and Christian View of Illness," by James T. Bixby; and "Progressive Judaism and Liberal Christianity," by Clifton Harby Levy. A large number of important books are critically reviewed. (Houghton, Mifflin & Company: Boston.)

— "My Brother's Keeper," "Arizona's Biggest Gold Mine," and "A Cowboy's Pencil," are the principal articles in the August *Land of Sunshine*. Each is profusely illustrated. "Early California" receives extended treatment, and the various departments are well filled. This attractive magazine is always pervaded with the warmth and glow of the Southern California sun. (Land of Sunshine Publishing Co.: 501-503 Stimson Building, Los Angeles, Cal.)

— The September *Quiver* gives, as a frontispiece, a reproduction from one of Dorothy Tennant's (Mrs. Stanley) pictures — "His First Offense." "Negro Camp-meetings in the States," by Elizabeth L. Banks, is accorded the leading place this month. "Great Anniversaries in August," "For England, Home, and Duty," "Children's Services on the Sands," and "A Chat about Juvenile Offenders," are some of the topics treated; and there are absorbing chapters in the serials — "Love-light," and "Colina's Island." (Cassell & Company: New York.)

— "Bayreuth and the Wagner Festival," "The Tallest Dwellings in the World," "Fashionable Fads and Fancies," with eight complete stories, and fresh chapters in "A Maker of Nations," by Guy Boothby, will indicate what an inviting number *Cassell's Magazine* for September is. (Cassell & Company: New York.)

— *Donahoe's* for September presents an interesting variety, including illustrated articles, stories and poems. "Old Time Favorites," "Costa Rica, the Land of Undeveloped Treasure," "Catholic Literature in Public Libraries," "Sketching in a Dutch Village," and "England and the Boers," are five of the more important contributions. (*Donahoe's Magazine Co.*: 611 Washington St., Boston.)

— Maurice Hewlett is the author of the complete novel in the September *Lippincott*, entitled "The Duchess of Nona" — a tragic tale filled with Italian intrigue and passion.

"Picayune," by Ruth McKerny Stuart, is an interesting "child study." Dr. Theodore F. Wolfe tells us "Where Stockton Wrote his Stories." Virginia G. Ellard shows the "Effect of Equal Suffrage in Colorado." "Bronze Button Heroes" is a study of the G. A. R. by George Morgan. I. Zangwill has two poems in this number, and there is much else of interest and profit. (*J. B. Lippincott Co.*: Philadelphia, Pa.)

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### Ethical Preaching Needed

[From the Watchman.]

IN view of the record of the Government appropriation for the Nashville Book Concern, and the exculpation of Secretary Schell for malfeasance in office, it seems as if there were occasion for a good deal of downright ethical preaching in the Methodist Episcopal Church. The Northwest Indiana Conference has practically condemned Dr. Parkhurst, editor of ZION'S HERALD, for his exposure of Schell. Dr. Parkhurst can stand

all such condemnations the Methodist Conferences can give him. By the way, it was Schell who, after President McKinley's speech at Ocean Grove, the other day, exhorted the young people, most of them girls, to stand firmly by the Government. That reminds one of the funeral eulogy in which it was said of the deceased that, though he had never been able to make good a certain defalcation, his heart always beat warmly for his native land.

— We are much gratified to learn that the remarkable growth of Boston University bids fair to continue. The School of Theology, which opened last Wednesday, is already so thronged with candidates for the regular classes that students taking only special courses have had to vacate all rooms occupied provisionally by them in the Hall. The College of Liberal Arts opened on Thursday with a larger registration than ever before. President Warren, by request of the faculty, delivered the opening day address, taking as his theme, "The Correlation of College Studies." As the discourse took the form of a story describing the experiences of a student in the college, and is likely to interest our readers, we have procured it for early publication in the HERALD. The Law Department opens on Wednesday, Oct. 4; the Medical Department on the day following.

— This letter is received from Rev. E. H. Boynton just as we go to press: "Monday morning, Sept. 19, our dear brother, Rev. C. E. Springer, of Newport, Me., passed to his heavenly reward. The funeral service was held at the M. E. Church, Thursday, at 10 A. M. Rev. Drs. Lapham and Pottle, of the Maine Conference, of which he was a member fifteen years, were present and spoke most feelingly of the deceased. Rev. Messrs. Foss, Frost, Tinsling, Banghart, Johnson, Holington, Luce, Carter, Fernald, Dow and Boynton took some part in the service, which was simple, but most interesting and impressive. No man in either Conference stands higher in the estimation and esteem of his brethren than did Mr. Springer. He leaves a wife, a son — Dr. Nathan Springer — and a daughter — Mrs. Stahl of Ohio — to mourn their loss. Our Conferences mourn, but not as they that have no hope. Obituary soon."

— The many friends of Prof. Herman Wadsworth Hayley, Ph. D., of Wesleyan University, Middletown, Conn., will be greatly shocked and grieved to learn that he took his own life at the United States Hotel, this city, on the 25th inst., while suffering from temporary aberration of mind due to overwork. It seems that he feared he was to become insane, and came to Boston to consult a specialist. The apprehension seemed to him so certain and terrible that he could not bear it. Dr. Hayley was thirty-five years old, a graduate of Amherst in the class of '87, and fitted himself for his position in Wesleyan by studying abroad and at Harvard, where he received the degree of Ph. D. He was a fine classical scholar, and has published a number of works. He was unmarried.

— A letter received from Bishop Cranston dated Nagasaki, Japan, Sept. 1, says: "My

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